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THE *Duke*
MONTHLY
RELIGIOUS MAGAZINE
AND
Independent Journal.

VOL. XIX.

APRIL, 1858.

No. 4.

PROF. F. D. HUNTINGTON, D.D., EDITOR.

BOSTON:
LEONARD C. BOWLES, PROPRIETOR,
119 WASHINGTON STREET,
OVER THE BOOKSTORE OF
CROSBY, NICHOLS, & CO.
1858.

Postage, 1½ cents each number, or 18 cents a year, in advance.

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T E R M S .

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THE
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WHO IS TO PREACH?

WHAT is to be done to supply the many vacant pulpits among us,— how the institutions of religion are to be maintained, and to be made to retain their hold upon the general mind,— in what way the Christian ministry is to be set forth, as so noble, high, and privileged an office, as to induce the young to look forward to it, with at least as much interest and desire as other professions, in these days when it is so rarely sought,— these are questions that, whether willingly or not, force themselves upon every thinking mind, and upon all who desire to promote the good of the Church of Christ.

The fitness of the pastor for his office, the needed spiritual and intellectual gifts that shall qualify him for his vocation, is a subject that has been repeatedly discussed and preached upon, and is one not in accordance with our present purpose.

Parishes are far too apt, whenever there is any difficulty or decline of interest in their respective churches, to ascribe it wholly to the pastor, rather than to look within and among themselves for the true germs of the evil. It is easy

enough to throw off the sin of lukewarmness and indifference upon another, and to blind the eyes to the real truth.

Let a minister be ever so faithful and earnest, unless there is life among his people, of little avail will be his words of instruction. Sometimes an amount of labor is tacitly demanded of the pastor, sufficient to crush the energies of any common mortal, and, whatever may have been the demands upon his time and strength during the week, he is expected on the Sabbath to bring into the sanctuary finished and elaborate discourses, such as may satisfy the most fastidious taste and cultivated intellect. Let a simple, plain, practical exposition of truth be given, in a quiet, earnest manner, and while it will be gratefully listened to by some, how often, in leaving the sanctuary, do we hear the critical remark, the slighting observation, the harsh judgment: "A commonplace sermon! nothing new! Last Sunday's sermon was worth listening to, but I might as well have remained at home to-day, as to have made the effort to come to church! I thought Mr. —— was to preach; and what right has our pastor to exchange with ministers of no talent, so commonplace and tame! Plain, common-sense, to be sure; but I want something, if I do go to church, that will really interest me and rouse me, and make me, somehow, feel better!"

Yes, my friend, you *do* want it; but indulge not the soothing, fatal deception, that what you need is the result of another's imperfection! Cast not the blame upon your pastor; were Paul himself to address you, in your present state of feeling, his words would fall lifeless to the ground. Expect not faultless perfection in any human being, but look within, and pray that *your* spiritual eye may be opened, that you may know the reality of spiritual truths, and feel your own deep needs. Then the services of religion will no longer seem cold, heartless, or uninteresting. The plainest and simplest preaching will be received as the exposition of Christ's words of truth, and your own *preparation* of

heart will render it the means of spiritual nourishment and growth.

And here lies one way in which individuals of any class can exert an influence in supplying that want of pastors now so much felt. We do not go to church to be *preached to* merely. The ultimate end of the sanctuary services is not instruction, but *worship*, — the worship of God and the communion with Christ. Now, for such worship to be real, true, and vital, to be not merely an unmeaning form, or a hypocritical service, cheating the soul into the idea of self-righteousness, because the body assumes the attitude of reverence and devotion, there must be the spirit attuned to the service, the hour of previous self-communion, the secret prayer. The *people* must pray and worship, not the pastor alone. No magic efficacy can be wrought by sanctuary walls, and holy rites, and solemn services! Vain mockeries are they all to any soul that comes to the house of God without secret aspiration and prayer.

Social worship, in the true sense of the word, is what we need. And little matter will it be whether such be effected with or without the use of a liturgy and responses, if so be there is the living spirit in the worshippers themselves. The substance of the thing is what we need. The custom of responding by the people is, we know, a help to personal thought and worship to many minds, while to others all such forms are rather hindrances to true devotion. In the present state of so many of our churches, where the standard of intellectual culture and attainment is so much higher than formerly among the majority of the people, — where the diffusion of books, the public lecture, and the advantages of education, open to all, take the place in part of the instruction formerly communicated through the pulpit alone, — more and more do we feel that a religious spirit must be diffused among the *congregation*, and that people must meet together for the purpose of spiritual communion, worship, and social prayer, and not, as is so generally the case, to

listen merely to the sermon, and to judge of it as a mere literary, intellectual composition.

Too much, in this respect, is expected of the minister on the part of the people. It is true, his office is so sacred and holy as to demand the consecration of every power of mind and of heart. But why should everything depend upon him alone, in the worship of the church?

If a parish be without a settled pastor for a time, should there not be life enough *within* it to maintain the services of the sanctuary, to conduct some form of social worship, to offer the united prayer, to carry forward the works of benevolence, and to maintain an interest in the instruction of the young? Why should its doors be closed, and the voice of praise be silent, because one is absent? Does it not evince a low standard of piety in a church where this is the case?

Let there be a good degree of vitality, earnestness, and activity in the people, and far easier would be the pastor's duties, and far more attractive his office. He would feel, that, though occupying a position in some sense apart from others, yet they were with him in spirit and effort, and the very consciousness of personal sympathy thus enkindled would render his labors, though arduous, far more light and easy. And would it not render them far more attractive also? Has not the too prevalent habit of critical observation upon the Sabbath services, of looking upon them from a mere intellectual point of view, done much to bring about the very state of things we lament? Will not the sensitive shrink from exposing themselves to such cold, slighting remarks, and feel that they can never satisfy the demands of a people ever crying for "more," — asking perfection in their pastor, while often content with a less than medium standard for themselves?

We repeat, the people of a parish must *expect* less and *do* more, — labor *with* the pastor, and make the public services of devotion seasons of *united* worship, praise, and

prayer; letting this thought take precedence of mere instruction and exhortation. *Now*, the sermon stands first, the prayers and hymns second in importance, in the minds of the greater part of the congregation. We have even known those who have remained outside the church until the commencement of the sermon, in order to shorten the service, or who, upon going to church, and not finding the expected preacher in the pulpit, have returned home, or sought some intellectual excitement elsewhere. The evil is for the *people*, men and women both, not for the minister, to remedy; and unless it be removed, we shall have little hope of finding any permanent remedy for the supply of our vacant pulpits.

If the preacher be also a pastor in the true sense of the word,—and what office more noble, without which the preacher loses half his power of influence?—is it possible for him every week to bring into the pulpit two finished and complete discourses, such as may wholly stand the criticism of the most cultivated intellect? There are some individuals who seem by their words and actions to stake the salvation of their own souls upon their minister; and if they go to church from Sabbath to Sabbath, and find the external services well conducted, good music, a fine sermon, &c., they imagine, if they only contribute liberally to the support of such, that all is safe and well with them; whereas if these externals in any way fail, they become restless and uneasy, and seek for some permanent leader, that they may feel again the comfortable assurance that somehow they have a better hold on truth and heaven. Their religion is worn like a garment, hiding beneath its ample folds only inward destitution and need, and their pastor becomes a sort of scape-goat to answer for their individual short-comings and sins.

We repeat, religion must permeate the parish, and be the result of individual conviction and personal interest; depending not merely upon the fidelity or neglect of the pastor to

mark its rise or decline,— for without the earnest co-operation, the active effort, and the sincere prayers of individual Christians, in vain shall we look for those who shall come forward and maintain the public services of Christian faith.

Again, an *adequate* and prompt support should be given to the minister, paid at stated intervals, never grudgingly or hesitatingly. “The workman is worthy of his hire.” It is a just and honest debt, never to be repudiated on any consideration. Let the young man feel assured, as he enters the ministry, that he is not to be cumbered with the anxious, wearing thoughts of how he may possibly defray necessary expenses, and make the ends meet, but let him feel that a *just* and *true* remuneration for his labors will be secured to him, and one drawback in the choice of the profession will be done away with. It is true that the desire to serve his Master and the love of souls should prompt him to, and sustain him in, the labors of the vineyard, whatever sacrifices may be required; but we believe that many a heart truly in earnest, and desirous thus to labor for Christ, has been withheld from choosing public service because others were dependent upon him, and he could not feel it right to risk subjecting them to privation and anxiety on his own account, or through him.

Here, again, the *people* must see to it that this difficulty is removed, and that a more adequate support is rendered to those who speak in the name of Christ, would they have the institutions of religion they have prized secured to their children, and continued as a working power in the world.

In our villages and country towns, where it is impossible for the inhabitants to support three or four separate churches of different denominations, we wish that the true spirit of Christian charity and love *might* be so diffused as to enable all to unite in the liberal support of one pastor, all laboring together for a common end. And where this cannot be, at least at present, should not our more wealthy parishes *do* more, and *sacrifice* more, in order to supply the wants of

those less favored? And would not such fair and just remuneration do much towards preventing that constant change in the ministry, now so much to be lamented?

The most direct and efficacious method, however,—perhaps the only *real* one,—to induce the young to seek this profession as earnestly and ardently as any other, and thus to supply vacant pulpits and destitute parishes, lies in the faithful use of *home influence*. If parents were imbued with a true religious spirit, and sought to educate their children for the service of Christ and heaven, as earnestly as so many do for Mammon and this world, there would be little reason for complaint on the ground of the want of faithful workmen. The ministry would be sought as the highest and noblest profession, and whatever sacrifices it might involve would be regarded as of little moment, if so be *there* were the widest opportunity to serve the Master.

Let the boy and the young man breathe throughout his home the atmosphere of religious reverence, and cheerful piety, and holy trust; let him see that, to his parents at least, the Sabbath services are regarded as sacred privileges, never neglected under trivial pretences of personal ease and self-indulgence; let him have his father's faithful example and direct instruction to guide him, no less than his mother's prayers and holy influence, and he will enter upon the active arena of life with a reverential, earnest spirit, having felt the constraining influence of a living faith in his own home, and prepared so to feel its power as to seek to labor for others less privileged. The early parental prayers dedicating him to the Master's work and imploring for him the baptism of the Spirit, seconded by his own earnest supplications in maturer years, will not be without their due response. Grace *will* be multiplied to all such.

We repeat, the first steps are to be taken at *home*, in early life. Let the boy return from church Sunday after Sunday, and hear nothing but critical remarks on the preacher's style and manner, the witty jest, the cold sneer,

the turning into ridicule things most sacred and holy,—let him see that business, or pleasure, or self-indulgence, is a ready excuse for the neglect of public worship on the part of his father, if not of both parents,—let the morning hours be wasted in unnecessary sleep, and the morning service at church followed by the luxurious repast and the perusal of the last magazine or paper, another nap succeeding, or the ride of pleasure, or the making up of accounts,—let no direct instruction on religious themes be imparted, nor the secret prayer offered with him and in his behalf,—let the direct study of the Bible occupy no part of the Sabbath hours, nor family worship sanctify the joys and duties of the household,—and what wonder that he grows up in utter indifference, caring little for the Church, and doing nothing on his own part to render it vital and living.

Among many, too, where there is an outward regard to religious forms and observances, how little of the true spirit of self-consecration is there,—that through which children are in heart dedicated to the Master's work! No factitious means, no outward appliances, will supply the want now felt in so many quarters, where often one parish is supplied at the expense and by the destitution of another.

The remedy lies deeper, and Christian *men* and *women* are to take up the work in their *own homes* and by their own firesides. *There* must be the foundation of that *living* faith that shall gird the soul to endure all things for Christ's sake. There must the heart be led to that early self-consecration that shall lead it to choose the profession of the ministry as the highest earthly calling,—one to be sought for as a *privilege*, whatever sacrifices it may involve,—wherever there is the requisite ability for the performance of its extended duties.

There must the holy and devout prayers of fathers and mothers be so inwrought into the earliest remembrances of childhood as to make them a part of the soul's most secret life. There must the reverential observance of the Sabbath

be so maintained as indeed to hallow it to the youth. There must the spirit of Christian love be so diffused as to awaken, even in the child's heart, the desire to labor for and benefit others.

Ministers may preach, parishes may consult as to the means of permanent supplies for their pulpits, but unless Christian *men* and *women* feel their responsibility, unless homes are made *Christian* homes to children, unless Christian teachers enter into the work with a sense of their individual accountability, of little avail will be mere external remedies. From our homes are to come out pastors and preachers. There must the earnest, resolute effort be directed, and from the fidelity to, or the neglect of, the sacred responsibilities of those homes must result, necessarily, the state of life and activity, or of decay and indifference, in our churches.

Let none say that they are too retired, too humble, too far apart from the busy arena of life, to have aught to do with a theme involving such momentous consequences as this,—upon which the public institutions of religion so much depend. Nay, *all* true-hearted, sincere Christians are called to labor here,—sacredly, solemnly called; through prayer, through example, through personal effort, through every means of public or private influence, so to labor as to lead those in opening life to seek the Christian ministry as a holy profession.

Let all who have at heart the increase of Christ's Church upon the earth so offer the earnest prayer of intercession for the coming of the Redeemer's kingdom, that a blessing from on high shall indeed come upon us; and then from the now ice-bound walls of many of our churches shall flow forth the perpetual stream of life, turning the waste and desolate places of the earth into "gardens of the Lord."

H. M.

THE CHURCH AND ITS SERVICE OF COMMUNION.*

Acts ii. 41, 42: — "Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

It cannot have escaped the notice of those who study the signs of our religious times, that the attention of the worshippers in our congregations has been often directed of late to the communicant members of the Christian body. The subject was very earnestly presented to our churches a few years since by a clergyman of our denomination, the Rev. Sylvester Judd, whose life of great usefulness and of greater promise came to an end too soon for us, who can ill spare any wise and efficient laborer. The fact that our churches, as distinguished from our congregations, do not hold their own here in America, even in the most earnest sects, has given to the discussion a very practical interest. Accustomed as we have been to look upon the church as the very heart of the congregation, and to estimate the value of our labor in the Lord's vineyard by our success in gathering the young and the old within that visible fold of the invisible Heavenly Shepherd, we cannot be indifferent when our efforts in this direction yield comparatively trifling results. It becomes an interesting question, Is this condition of things to be ascribed to a decline of the religious life, or only to a change in the religious opinions and the religious habits of our people? Do we need a reviving influence, or should we look upon this distinction between the church and congregation as no longer significant? Is it really right, needful, and desirable that our body of communicants should be kept alive, as distinct from the larger company of worshippers, and if so, what are the arguments and persuasives by which we shall successfully resist a process of decline that

* A Preparatory Lecture, preached in the vestry of the First Church, Boston, February 5, 1858.

is lamented by Christians of every denomination? I presume that the difficulty is felt in our little section of the Christian Church more sensibly than anywhere else; for we have done more than our share of the work of destruction, and, if there be any novelty current, are sure to be largely interested in it. Still it is by no means our peculiar trouble. It belongs to our land, if not to our age. It is a question for the American Protestant Church, and, perhaps we ought to add, for the Protestant Church everywhere. An earnest, frank discussion of the subject should be welcomed, and cannot fail to be profitable. I wish to contribute my mite to the general store of thought and experience which the occasion should call forth.

A volume would not more than suffice to present this subject in all its various aspects,—to do anything like justice to the history, the statistics, and the arguments which have a direct bearing upon it. Of course in a single lecture I must choose the ground to be occupied, and leave many fertile fields untouched. But, without proposing anything like completeness, I may be able to state at the outset the practical conclusion at which my own mind has arrived, and then to indicate very generally the process of thought that has led me to this conclusion. I say, then, that the real or apparent feebleness of the Church, as indicated by a decline in the number of communicants, would not be remedied, as it seems to me, by regarding the congregation as a Church, by putting the Lord's Supper on the same footing with other religious services, and by accustoming the children of a Christian society to its use and observance as a part of our Congregational worship. As our congregations are ordinarily constituted, the communicating of very many of their members would be meaningless and hardly appropriate or becoming,—only an added formality where there are already forms enough, an added expression of faith where there is no added faith to be expressed. It would simply amount to calling that a church which in reality is only a

congregation made up partly of believers and partly of the indifferent. Moreover, the few outside of the Church, as heretofore composed, who might communicate with a ~~l~~ity faith, could not but feel a desire to unite with all of like faith in visible Christian fellowship, for the sake of cultivating the affections and advancing the aims of the Christian life. They and their like would be the real communicants. They would wish in most cases to confess with the lips, as well as to believe with the heart; after communicating, if not before, they would be likely to crave such a step, and only as one and another would be led to some sort of confession and enrolment would the Church be enlarged; and the same obstacles that hinder us now in our attempt to gather communicants would put obstacles in the way of making *real* communicants. We should still be compelled to have a Church within a Church.

You will readily gather from this opening statement, that my first effort must be to draw out the distinction between the Church and the congregation, as it lies in my own mind, if not as it is realized in our visible fellowships; to designate, so far as may be, the class of persons who may fairly regard themselves as members of the Church; to consider the propriety or impropriety, the advantages or disadvantages, of inviting to the Lord's table any save confessing Christians; and then to commend our own Church and its communion as simply and directly as I can to all who are only waiting for a final word of encouragement and exhortation to fix for ever a purpose of avowed discipleship. I must begin, as you may judge, a good way off, in order that I may the better approach my special topic.

These walls of our visible house of worship include, on every Lord's day, three distinct yet blended bodies or associations. There are, first, the incorporated proprietors of the parish property, the owners of pews, the legal holders of the funds of the congregation. The business affairs of the society are wholly under their control. This building is theirs,

to be opened or closed, to be retained for sacred uses or to be sold for secular purposes, as they see fit ; they can place the minister in the pulpit, and they can remove him, at their pleasure ; they can decide what the doctrine, and what the ordinances, and what the form of worship, of the congregation shall be ; they can take away the communion-table, or put the altar of the Romanist in the place of it. It may happen, it often does happen, that a considerable number of these proprietors are non-attendants, worshippers with other congregations, and in no way interested by any personal use of its religious services in the house of worship which they own in common with others. Again, there is a second body, which is made up of proprietors and the occupants of pews by lease from the corporation or from individual owners, the body of worshippers we may call it, largely exhibiting persons who as non-proprietors can have only an indirect control over the order of the sanctuary. The migratory habits of our people, and in this city the overflow of the metropolis into the suburban towns, have made the class of non-proprietors a very considerable one in many of our churches, and in some cases have introduced into the congregation a floating element which varies largely even from year to year. Of course, so long as the proprietors of a house of worship propose to devote it to its appropriate uses, they must so provide for the services of religion as to secure an attendance, and this gives the non-proprietor an opportunity to throw his own wishes into the scale ; but the necessity for consulting him would cease, should it be decided to close the doors of the sanctuary or to open them only for secular purposes. The third body remains to be described. I will read an account of its institution from the history of our church, as follows.

As soon as a few civil arrangements had been made, it was determined that a Church should be regularly embodied. On the 27th of August, 1630, therefore, a fast was appointed, a covenant formed and subscribed. Mr. Wilson was

chosen teacher, Mr. Nowell an elder, and Mr. Gager and Mr. Aspinwall deacons. These gentlemen were severally confirmed in office by the imposition of hands and by prayer. It was, however, universally understood that the ceremony as it respected Mr. Wilson did not imply a renunciation of the ministry which he received in England. The following is the form of covenant which was subscribed by the members:—

“ In the name of our Lord Jesus Christ, and in obedience to his holy will and divine ordinance,

“ We whose names are hereunder written, being by his most wise and good Providence brought together into this part of America, in the bay of Massachusetts, and desirous to unite into one Congregation or Church under the Lord Jesus Christ, our Head, in such sort as becometh all those whom he hath redeemed and sanctified to himself, do hereby solemnly and religiously, as in his most holy presence, promise and bind ourselves to walk in all our ways according to the rule of the Gospel, and in all sincere conformity to his holy ordinances, and in mutual love and respect to each other so near as God shall give us grace.”

“ Probably sixty-four men and half as many women immediately signed this religious obligation.” *

That body included then, as I suppose, the whole congregation. It has been kept alive from that day to this, and members are occasionally gathered into it. The covenant has been modified somewhat in these centuries.

The Church so organized has its own officers, its stated annual meeting, its funds for the aid of the poor, and for pious uses generally, and its special records; it is represented, too, in the councils which are called together for ordination services, and the like. Our usage, moreover, has committed to this body the custody of the vessels appropriated for the observance of the Lord’s Supper, and,

* History of the First Church, page 11.

except in a certain specified condition of things, has confined to those whose names are written under the covenant the stated observance of this ordinance. The time has been when baptism was extended only to the members of the Church in full or partial communion; but in these days, and in our denomination, it is generally claimed—I say not now with how much consistency—for all children, without regard to any line between communicants and non-communicants.

It is plain, I think, that the last body which has been described might be kept alive and in the discharge of its functions even though the other two should fail. The Christian brotherhood might meet from house to house, or in upper rooms, as in the olden time, conferring with one another, communing with one another, praying and singing together in the spirit of Jesus, and arraying themselves for wise and earnest aggression upon a heathen world without. A pastor would not be indispensable,—the elders might discharge the pastor's work. The two or three met together in the name of the Lord would inherit the promise of his presence, and would be a true Church of the Lord. Now this brotherhood, as I understand the matter, is the Church. This I take to be the essential thing. This is the life of the new life. In such a Christian society I find the fruitful germ of all the most imposing outgrowths. The congregation will gather about it, will lapse from it. Many who are not in communion with the brethren so assembled are nevertheless moved to assemble with them, and listen to the word spoken, and gaze upon the deeds done, and so we have a congregation from which one may hope to gather recruits for the Church. The pious liberality of the devout, and the judicious beneficence of the public-spirited, build a synagogue to be appropriated to sacred uses, and so, step by step, the household of Christ gains a local habitation and a name in the world. The Church is the essential body. Only let there be those who are earnestly united in the love

of our Lord Jesus Christ, and the tree which is to send out its branches over the whole earth has been planted.

And, as I regard the matter, the aim of the friends of Christ should be first of all to revive and make more real and efficient the Church, the society gathered under a proper covenant, and made up of those who are literally enrolled for the service of the Master. To this end I would strive to awaken a loving Christian loyalty. To this end I would train the young, and plead with the mature, laboring to bring them to a distinct understanding with themselves, to a clear consciousness of Christian duty, to a new birth of Christian affection, urging them to take a stand on the Lord's side; not as deserving, but as needing, to hold a place very near to him. I would say to the young, moved with a longing after Christian perfection, Come into this blessed fellowship, and Christ and the brethren shall help you to use this world as not abusing it, to enjoy its pleasures, and to perform its duties as unto the Lord. Do not wait until, as you say, you are old enough or good enough. Christ asks of the young to follow; and they who wait to grow better, for the most part gain little by waiting. I would say to the more mature, Come, and let us love the Lord together, and inherit the blessing promised to those who are met for worship and communion; come, and let us aid our young companions, and confer upon the necessities of a world which must be redeemed, if it is to be redeemed at all, by the Gospel alone. Let us be preachers of the kingdom of God by word and by work. Let the poor and the oppressed be our charge. Let us convert the unbelieving, and reclaim the wandering; let us accomplish so faithfully the work of Christian philanthropy, that no secular charitable organization whatever shall have an inch to stand upon, or the least task to finish. I cannot but think that all this was contemplated in the original idea of the Christian fellowship. I am persuaded that the best Christian work was done whilst the Church was mainly this. I am satisfied that, if we could only bring

this conception of the Christian society clearly before the minds and hearts of men, and realize it for them in a few examples, they would come into it as eagerly as they now sedulously avoid it. They ask now, What signifies the Church to me? What visible union and fellowship, what sympathy or co-operation, are there involved in it? Join the Church! What shall I do when I have joined it? We may reply, indeed, By so doing you will profess your faith in Christ, you will come to a clearer consciousness of Christian duty, you will be brought nearer to the invisible Lord; — and the reply is a strong one; but it would be made incalculably stronger could we add, You will be incorporated with a living and working branch of that great society which believes in, and is laboring for, the kingdom of God amongst men. It seems to me that what we need more than anything else is a hearty Church-life, springing from a deep love of our Lord and Master. I would labor to awaken a love of the Saviour which shall constrain men to confess him and unite themselves under him as their Head. Christians, so united, would in all common cases observe the ordinances with earnest, reverent affection, accepting the words, "This do in remembrance of me!" as spoken to them, thankful to the good Providence that they have come down through the long ages, and through many strange perversions and corruptions, even to us; but whether communicants, with the great majority of believers, or non-communicants, with the Friends or Quakers, they would not fail to maintain the universal Christian ceremonial, which is this,— to visit the fatherless and the widows in their affliction, and to keep one's self unspotted from the world. What I desire is to bring the young and the old into such a fellowship as remains to us, visibly inscribing and audibly pronouncing their names, and then so to stir their hearts that they shall make this fellowship more and more a true brotherhood.

You perceive, then, that my aim would not be met at all

by any traditional and formal communicating of the whole congregation, or indeed by any communicating which failed to be accompanied by visible enrolment, expressed sympathy, and at least an attempt at co-operation. Any change which would give to a mere congregation the semblance of a Church, by opening to all indiscriminately a peculiarly Christian ordinance, could only make it more necessary to gather the believers out from the larger company which must include so many who are rather hearers and spectators. The company of outspoken Christians must be denoted, if not by a participation in the Lord's Supper, then by some other outward token. We must have a visible as well as an invisible Church, Body and Form as well as Spirit.

I cannot think, with some of my brethren in the ministry, that this end is unimportant,—that the body of proprietors or the body of worshippers and the invisible Church which they may enfold is sufficient. I crave a visible, organized, marshalled, officered company. I crave something not less real, but more real, than our various secular brotherhoods, our various reformatory and benevolent leagues. I cannot believe that we shall gain what we ask from an organized company by offering the ordinance of the Lord's Supper to all who may at the moment be disposed to accept it.

In this matter, I have no authority to speak for the communicant members of the First Church; the pastor is not the Church, only one of its members; but, speaking for myself, I would gladly extend the elements of the Supper, as I would the water of baptism, or rather perhaps of consecration, to all who ask them; but I should not regard their acceptance of the sacred emblems as an entrance into the Church. Just as the Quaker may be a member of the Christian community without taking part in the Supper, so one may join the communicants at their simple feast without formally enrolling himself as a member of the household of Christ. We may ask a transient visitor to sit down with us at our family table, and he may be rejoiced and profited by so doing; but such

an act of participation, even though it should be often repeated, would not make a visitor one of the household. Nay, more, if a congregation, as a congregation, should decide to observe the Lord's Supper as one of its religious services, and put the rite upon the same footing with singing and praying, alleging either ancient usage, or the right of Christian development, or general fitness, in support of their course, I submit that such a step would not convert the congregation into a Church, but would only make it all the more necessary to insist upon and maintain a formal church organization, a distinct enrolment of every friend and lover of Christ, as a pronounced, an outspoken member of the household of faith. We should need some new order of confirmation, or the like, in such circumstances; for with most persons "coming to the communion" signifies a confession of Christian love and purpose. And the rite as heretofore administered is of eminent utility in bringing nominal Christians, young and old, to a well-defined Christian position. It is offered to them when, in the good providence of God, it may be through some experience of sorrow, they are led to ask more earnestly than ever before concerning the way of life and of peace, and the reception of the ordinance marks their acceptance of Christ as their Lord and Heavenly Friend,—the beginning, the first step, in the way of Christian progress. If they had always practised communion as a congregational service, we should need some other outward mark, some visible token of the commencement of the new life; and I cannot but think that most of those who might be moved to remain and take part in the communion upon a general invitation would wish afterwards, if not before, to enter into the Christian covenant, and make in some way the old Christian confession, for which so many have gone to prison and to death. I believe in and love the Lord Jesus Christ, and, please God, I mean to work with him and with his disciples for the establishment of the Divine kingdom within me and about me. I

cannot think that many who are not willing, and even eager, to make such a confession, where the way to it is not obstructed by any dogmatical catechizing, will find the Supper very edifying or significant.

Now, I am aware that these views may be met by the affirmation, that, since we are all born Christians, and, if our parents wish, baptized as Christians, we may all be trained up as Christians, in the bosom of the Church and in the enjoyment of all its ordinances. But I submit, on the other hand, that however we may be born and taught, most of us, to say the least, must come sooner or later to a conscious Christian life, to an individual faith and experience of the Gospel, to an acceptance of the Christ, not merely as the Saviour of Christendom, but as our own Lord and Saviour. We must all be twice born, and Christian nurture helps forward and makes natural and easy this second birth, but cannot supersede the necessity of it. It finishes its work when it brings into the Church our young men and maidens; but it must bring in of their own will those whom Providence has placed there in name and in form and in gracious preparation rather than in very deed and truth.

I insist, then, upon the Church. I ask all earnest men and women, young men and maidens, to come into it. I ask each and all who are mature enough to form a definite purpose, for the love of God and goodness, and for the sake of Him who died, to enlarge the numbers, and elevate the aims, and realize more fully the idea, of the old, visible Christian fellowship. I ask the worshippers of this congregation, especially, to add their names to the covenant which has providentially come down to us, and to keep, as members of the household of faith, the feast of the Master's love, not excluding any who would sit with them as guests, yet welcoming them always in the hope that they may be moved to seek full admission and to consecrate themselves to the blessed life of the Gospel. Practically, what we want is to bring the soul to a distinct Christian issue, a choice between

the world and Christ, between the seen and temporal and the unseen and eternal; and for most persons, when the choice has been made, and made earnestly, the little formality which hedges about the ordinance of the Supper will be the very opposite of a difficulty,—rather the very thing which is needed to give outward expression to a deep and controlling purpose of the soul. Are there not those who, in our poor human way, love the Lord of glory, and would be glad to be enrolled as his disciples, and to keep, according to his request,—I will not say his command, but his request,—the solemn yet glad feast which shows forth his great love? Are there not those who have been brought to this craving for Christian fellowship, as by the very Spirit of the Lord? Can they any longer decline the invitation? Can they any longer plead the want of preparation, when the King himself offers the wedding garment to all comers, and is willing to receive them just as they are, and is able through his sweet grace to make them what he would have them. The Spirit and the Bride say, Come! Come all, ye homeless and wanderers, and your Lord shall give you rest! Your absence is a grief to him. Your absence tries his patience. Your presence would reward his waiting. Quench not the spirit! Do not turn a deaf ear any longer to the summons! Let Christ redeem you unto himself, as one of his peculiar people, to be zealous of all good works, to be patient and loving and hopeful evermore, to gain the blessing promised to a visible brotherhood, to put new life into a failing organization, to become an humble instrument for the accomplishment of the great assurance that the gates of hell shall not prevail against the Church of the Redeemer!

R. E.

PICTURES.

THE APRIL SUNSET.

THE day flowed on,— the haughty sun,
 His course so brilliantly begun,
 Grown weary with the long ascent,
 His golden quiver almost spent,
 Heard the dark footsteps of the Night,
 And glided down the western height.
 But ere he wholly passed from view,
 About his fading form he drew
 His cloudy mantle woven wide,
 And crimson fringed on either side,
 As if he sought his face to hid.
 And as the fleeing Parthian's bow
 Shot sudden arrows at the foe,
 So he, pursued, behind him cast
 His level arrows, and his last.
 Above him, hurrying to his hold,
 The exulting paeon of the thunder rolled.

THE DESERTED HOUSE.

“The shadows of the four great elms,” said he,

“Drop on the roof and walls;

The gay gold-robin flies from tree to tree,

And sings and calls.

“The twittering swallows build their mason-work

Beneath the barn’s long eaves;

About the bee-hive still the king-birds lurk,

And clang amid the leaves.

“The bees still hum about the mossy hives,

The unused well beside;

Within the garden still the rose-tree thrives

And blooms in summer pride.

"But oh ! the house, — within the house," said he,

"T is ever dark and still !

No sound of household work or childish glee

Is echoed from the hill.

"The tall old clock, that in its corner stood

A hundred years ago,

Nor ceased its beat through evil and through good,

Is dumb in dusty woe.

"The mirrors hang as ever on the walls

In each resounding room,

And catch the straying sunbeam as it falls

Across the chilly gloom."

F. B. S.

THE INFLUENCE OF THE SICK-ROOM.

By this term it is intended to express not so much the immediate effects of sickness, while we are passing through its discipline, as its remote influence on the future lives of ourselves and others. We may regard the sick-room as a school in which God is educating us for life or death. We may be learning lessons, which, if we are destined never to leave it, will fit us for the intercourse of the spiritual world, or, if we are permitted to return to our accustomed pursuits, will fortify us against the temptations to which we have formerly yielded.

One of the most important lessons which we owe to the sick-room is that of dependence on God. We have perhaps thought that our "mountain stood strong," and have trusted to the firmness of our constitution and the energy of our will, or to the precautions by which we have guarded against disease. But God's chastening hand is laid upon us, and we are as a reed before the whirlwind. Our anticipa-

pations of pleasure, our plans of usefulness, our schemes of business, reaching to far distant years, or waiting only till to-morrow's sun for their fulfilment, — how are they defeated! God sends the fevered current through our veins, or the throb of pain through the quivering nerves, or he "weakens our strength by the way," — that very strength in which we trusted, by that disheartening debility to which "the grasshopper is a burden." It may be the very lesson which we needed to rebuke our self-confidence; for to many the consciousness of physical is even more humbling than that of moral frailty. We never realized before the nice mechanism of our frames, the skilful adjustment of every part, and how easily the slightest circumstance — the withdrawal of God's sustaining hand, or the hiding of his countenance — might derange the whole. We have heard from the pulpit of "the uncertainty of life," but now we have learned that our own life is uncertain, and that when we think we stand most securely, in that very hour we may be prostrated. We have been taught, most emphatically, that "all flesh is as grass," and that

"The lightest, frailest things we see
Are not so light, so frail as we";

and henceforth we look up with awe and reverence to Him "in whose hand our breath is," and receive even a slight interruption of our restored health as a new evidence of our dependence.

We are taught, too, a lesson of trust. It has been wisely said, that "a great part of the work of life consists in waiting." We wait for the accomplishment of our fondest hopes, often through a long life, until the light of eternity shows us their delusiveness. The youth must wait for the realization of the bright visions of his boyhood. The mother must wait for the fulfilment of her ambitious dreams for her darling son. The merchant must wait for the successful result of his schemes of accumulation. The anxious wife must wait for the return of the long-absent husband.

The faithful teacher, or the earnest friend, must often wait long years to sow the precious seed of good counsel, and longer yet for it to bear fruit. Sickness, when it comes to ourselves, or those we love, tells us most authoritatively to wait, for we can do nothing else, while, like the fabled Tantalus, the ardently denied good is so often almost within our reach, yet constantly receding from our touch. Physicians and friends have used every means that skill and love can suggest, and we have only to wait for the blessing of God. He who waits for *us*, with all long-suffering and patience, would thus teach us to "wait on him," — wait the course of his providence, without one impatient wish to hasten the result. The constant leaning upon God, the unwavering faith that "he will accomplish what is best, by the best means, in the best manner, and at the best time." This is the perfection of the Christian character, and if we have attained any degree of this spirit in our sick-room, blessed indeed has been its influence.

We learn, too, in the sick-room, a lesson of sympathy with others, for which we have continual need in the intercourse of life. It is very difficult, almost impossible, for those in the freshness of youth and health to understand the privations and sufferings of illness. They think of its alleviations, of the invalid as the centre of interest and attention to the domestic group, and perhaps to a large circle of friends, and imagine that "it cannot be so great a trial," little comprehending how severe it must be, even with the most favorable circumstances. Disease in its manifold forms continually meets us, either in our homes or among our friends, and appeals to our tenderest sympathies. There are few who have advanced to middle life, who do not bear about with them the tendency to some malady, either the consequence of their own imprudence, or of some hereditary taint, arresting them in the full vigor of their health, and activity of their pursuits. Providence has kindly ordered it, as an admonition of our dependence, a warning of our mor-

tality, an assurance of our kindred with the whole family of suffering humanity. But this sympathy is too often transient, as the cause which excited it, and it is only by the prolonged experience of the sick-room that it can become deep and lasting. Acute disease usually awakens much stronger interest than chronic debility, because it is in a sense visible and tangible, violent but short, not taxing our sympathies too long; and one may often drag about a weary and wasted frame day after day, unnoticed save by the watchful eye of affection. But those who have felt it can understand that state of the system in which, with the most earnest desire and the strongest motive for exertion, all energy and vigor are taken away; and while they seek, for his own sake, to cheer and encourage the sufferer, in the spirit of their Master they will not "break the bruised reed." They will not say of such a one, "he might do more if he would," but, remembering their own feebleness and deficiencies, and that He who formed our frame alone knoweth its weaknesses, they will as far as possible charitably regard these moral infirmities, as the result of physical disorder. In this respect, as in all others, there is little danger that we shall judge ourselves too severely, or others too leniently.

And what a precious opportunity for reflection is afforded in the sick-room, especially to those who, in the days of health, could never find time to practise it. Even during the day, in the quiet imposed upon us, and while our hands are unoccupied, the mind must be busy; and to what topic can it turn so naturally as to our own character and destiny? But through the night season, when slumber refuses to visit our eyelids, thought has uninterrupted control. In the solemnity of those long watches, with what fearful power is Conscience invested, as she sits in judgment on the past! Clearly as the stars above us, come out one by one all the events of our lives, no longer disguised by the mist of self-love, or obscured by the glare of worldly applause, but revealed in their true character, as they appear to the Om-

niscient Eye. What we most desired, how nearly has it proved our ruin, — what we most deprecated, how merciful has been its design! How plain seems now the path of duty, and how strange that we ever wandered from it, and how wise are our plans and how steadfast our resolutions for the future, if God spares us to keep them! That error shall be corrected, and that wrong repaired, and that fault never again committed. But, alas! as the sweet dreams of the night vanish before the light of day, so are these holy sentiments and purposes too often forgotten in the returning brightness of health. Let us watch lest it be so with us. Let us fear nothing so much as that the influence of this season should be lost; that we should "grieve the Holy Spirit," which is striving with us; that we should "suffer all these things in vain," or worse than in vain.

The influence of our sick-room on those who surround us is hardly less important. Even to our nearest friends, who imagined they knew us most thoroughly, we now appear in a new light; and they must observe, though with partial eyes, the manner in which we receive this discipline. It will be well for us, if it does not develop some latent defect which will be a painful surprise to their confiding affection. Those who have hitherto been strangers to us, and who have no bias of friendship, or favorable recollections of our days of health, to excuse our present errors, will form their estimate of our character, and most probably a correct one, from the aspect in which it now appears to them. The disguises which we might have assumed in health are laid aside, for we have neither ability nor disposition to wear them in the sick-room, and the governing principle is made manifest. But the opinion which they form of us is of little consequence compared with the influence which we exert on them. As we naturally assimilate to those with whom we are intimately associated, if we have been fretful, murmuring, and selfish, there is danger that their tempers will unconsciously become soured, and their trust in God

weakened; but if our sick-room has been pervaded by a spirit of love, and peace, and submission, which has made it almost a foretaste of heaven, they can hardly avoid imbibing some portion of it. Nor is the influence merely indirect. If they have now beheld the power of Christian principles in the trial of sickness and the prospect of death, they may be induced to turn to them for that strength and consolation in regard to which they have perhaps been indifferent or sceptical. Thus, even while we seem to ourselves "only to stand and wait," we may be winning others to the love and obedience of that Saviour by whose grace we are supported. It is related of an eminent clergyman of Paris, not long deceased, that through a lingering and suffering illness, while helpless on his sick-bed, he preached to an audience of forty or fifty persons, with more power and eloquence than he had done in health. If we cannot emulate his martyr-like heroism, or possess his gift of eloquence, we may preach perhaps quite as effectually to the few within our reach, by our patient endurance and faithful improvement of suffering. We may be more efficient teachers of godliness, than by all the direct efforts of long years of health. There may be human hearts whom our example will strengthen for their own temptations, and cheer and support in their hour of need, and who will bless God in eternity for the lessons which he has taught them through our instrumentality.

L I F E .

SWIFTLY down Time's turbid river,

With the restless tide of years,

We are rushing on for ever,

Through the smiles, and through the tears,

Halting never,

Friends beloved !

But these years take nothing from us,
Save the bare and empty shell :
If we've taken out the kernel,
We can keep it just as well
As pure kernel,
Friends beloved !

All our best and dearest treasures
Are not touched by time, we know ;
They shall wait upon the spirit
In the home to which we go,
Up in heaven,
Friends beloved !

Gloomy doubts and sad misgivings,
Twilight spectres, grim and drear,
As the view before us widens,
Will dissolve and disappear,
Chased by sunbeams,
Friends beloved !

Voices evermore are speaking,
From the silent-seeming dust,
Joy to those who heed the music,
Ere earth's clamor all is hushed,
Hushed for ever,
Friends beloved !

Our undaunted self-reliance,
With its grand and sturdy look,
Has not learned the first bright letter
In the great and golden book,
Book of wisdom,
Friends beloved !

All our planning is but meddling,
Pert and vain, or even worse ;
Sure to meet the years' disdaining,
It may stay us in our course,
Our course onward,
Friends beloved !

All our fears and anxious watching,
 Our impatient, childish strife,
 These are things that only hinder,
 Only hold us back from life,—
 Life that's real,
 Friends beloved !

We have witnesses within us ;
 When we listen, notes benign
 Murmur through the soul's profoundness,
 Quick with love and truth divine,
 Out of heaven,
 Friends beloved !

In the silence God abideth,
 Leaves to earth the noise and show ;
 When we feel the mystic pulses,
 Speech is very faint and low,
 Faint and broken,
 Friends beloved !

In what language hath been uttered
 All our joy to mortal ear ?
 When hath half our hope been whispered,
 Even to the soul that's near,
 Nearest to us,
 Friends beloved ?

Know we not that love is deepest
 When the eyes in silence fill ?
 And the faith that sees the farthest,
 Is it not serene and still
 As star-shining,
 Friends beloved ?

Forces that have made no ripple
 On the surface of life's sea,
 Are, with under-currents, shaping
 All our world that is to be,
 From what now is,
 Friends beloved !

Warp and woof from out the present,
Clingeth to us evermore,
Shall be garment and equipment,
When we tread the unseen shore,
Coming nearer,
Ever nearer,
Friends beloved!

SALEM.

S. F. C.

CHRISTIAN LESSONS FOR MATURE LIFE.

A SERMON BY REV. SAMUEL CLARKE.

MATTHEW v. 16:—Let your light so shine before men, that they may see your good works, and glorify your Father, which is in heaven.

I HAVE selected these words of our Saviour, addressed to those who first attended on his ministry as disciples or learners, as a suitable guide to some remarks which I propose to offer to an interesting portion of those to whom I minister, — in some respects, indeed, the most responsible part of a Christian congregation. I refer to those, of both sexes, who are now in the maturity of life; sustaining its relations, bearing its burdens, and fulfilling its duties. As I enter this pulpit, Sabbath after Sabbath, my eyes rest upon some who, when I commenced my ministry here, more than twenty-five years since, had recently entered the domestic relation, — I mean that of husband and wife; upon others who very soon after formed that important connection; and upon many whom, in subsequent years, I have seen united in bonds strong and dear as life, and for whom I have sought the blessing of God. Most of these seats are now occupied by those to whom I have referred, with their families, or those dear to them, and by others, their neighbors and associates, who are in the vigor of life and the height of usefulness. I have seen you commencing active life, gradually

advancing to maturity, ripening in years and respectability; in most instances with promising children, sons and daughters, rising up to comfort and bless you. In all this, I have rejoiced with you, my friends, and when, as has sometimes been the case, the dearest ties of life have been broken,—husband and wife, parents and children, separated,—I have mourned with you, for your loss has also been my loss.

I repeat the remark, then, that those who have passed on from youth to manhood and to middle life, and who may now be said to be in the full vigor of life, when they may be the most useful and influential, form a peculiarly interesting and important part of a Christian society, and, indeed, of any community,—for all the social, moral, and religious interests of society depend essentially upon the stand which they take, the example which they exhibit, the influence which they seek to exert. I therefore regard it as a duty, and certainly a privilege and pleasure, to speak to you directly and earnestly, my friends, in reference to your responsibility, and to your highest, your immortal interests. You will allow me, as a sincere Christian friend, to speak with entire freedom, and in very plain and familiar language; for I seek only your good and the good of those who are dear to you, or whom you may guide and influence.

In order to give force to what I wish to say, I will refer again, more definitely, to the relations which you now sustain, and which make your responsibility very serious as well as great.

I. 1. With very few exceptions, you sustain the relation of husband and wife, the united head of the family, the domestic circle,—a relation more intimate, more confidential, more endearing, more responsible, in its consequences more serious and important, than any other which can be sustained in the present social and imperfect state,—a relation in which those who sustain it have more influence upon each other's improvement, peace, and happiness than in any

other,— a relation which should never be entered into thoughtlessly or rashly, or without weighing carefully its duties and consequences. I need not say that this important connection is often formed from sudden impulse, without reflection, without forethought, and especially without any thought of the religious duties and responsibilities which it may involve,— and then it is sometimes a source of extreme unhappiness. But I will not now dwell upon this thought. You, my friends, sustain this relation; some of you have sustained it many years. I trust that in most, I hope in all instances, it was entered into not without thought of its serious nature, and its most interesting and permanent consequences; and that it has been to you a source of rich blessing.

2. I proceed to say, that most of those to whom I now refer sustain also the relation of parents. God has given you children, to be your companions and your joy in the days of your strength and usefulness, to smooth for you the decline of life, and to render comfortable and peaceful your last hours on earth. Next to that of husband and wife this is certainly the most interesting, pleasant, and important of the earthly relations. It is one which calls for the exercise of the purest and best affections, and inspires the feeling, the conviction, of immense responsibility,— and yet a responsibility which should be, and often is, cheerfully, willingly borne. In this interesting relation, as in the first referred to, there should be, not only mutual and strong affection and sympathy, but entire openness, frankness, and confidence; and when parents are faithful and kind, and children respectful, affectionate, and dutiful, the joys of domestic life cannot be measured or expressed. I repeat, to most of you who sustain the domestic relation God has given children, and in so doing has not only opened to you sources of great happiness, but has also placed you in situations of great responsibility,— for to you are intrusted the education, the training, the welfare of immortal minds.

3. I remark, once more, that, in addition to the relations already mentioned, and whose importance I trust you all acknowledge and feel, you are members of one great, common family, all the members of which you are bound to regard as possessing with yourselves a common nature and a common destiny. "Of one blood God hath made all nations of men, for to dwell on all the face of the earth." I am a believer in the doctrine of human brotherhood, in the broadest sense of that expression;—that we are all children of God, and, of course, are brethren, having strong claims upon each other's kindness, sympathy, and aid. God did not make you to live alone, or to confine your regards to your immediate families,—to those he has given to be more closely united with you, and be under your particular charge; but also to be members of society, to be social beings, and to find your happiness, in part, in ministering to the improvement, the elevation, the happiness, of your fellow-men. And if any of you are supremely selfish, confining your regards to yourselves and your own domestic circle, and saying virtually, Let others take care of themselves,—if any of you are living only for yourselves, unconscious or unmindful of your relation and duty to those around you, unwilling to do or sacrifice anything for others' good,—from my soul I pity you; for you are not only not fulfilling one great purpose of your being, but are depriving yourselves of some of the purest, richest joys of the present life. I remark, in this connection, that you all sustain the social relation and have social duties and responsibilities, whether you sustain the other relations of which I have spoken or not. Upon all who are in mature life society has claims which should be acknowledged and met with cheerfulness,—which no true friend of his race would wish to evade.

Of you, then, my friends, whom I now especially address, I may truly say, "Ye are as the salt of the earth." "Ye are the light"—or in a position to be the light—"of the world." "A city set on a hill cannot be hid." And I may

well add, "Let your light so shine" in your domestic circles and in society, that "others, seeing your good works, may" be attracted by your example, and "glorify your Father which is in heaven."

II. And now let me seriously ask, What is the great duty which grows out of the relations you sustain, the position you occupy, and which it should be your earnest effort to fulfil? Perhaps this duty may be expressed by one word, — *influence*, — INFLUENCE. Let your light shine so that it may guide, attract, warm, and bless those who may be your witnesses. This I regard as your imperative, solemn duty, as well as privilege.

But another question arises, — How may you be prepared, qualified, to exert a right, healthy, saving influence in your families and in society? The answer to this question is very obvious, and yet it involves that which is of inexpressible moment to yourselves, — that which is connected with your welfare now and for ever. In order to exert the influence which you may, and which God designs that you should exert, your own minds must, first of all, be enlightened by the great truths of Christianity, and your hearts must be purified and warmed by those truths. In other words, your own hearts and lives must be brought under the influence of religious principles and motives; — religion must become with you a deep, personal concern, and be seen to be paramount to everything else. Your first earnest question must be, "Lord, what wilt thou have me to do?" and your resolution, following the answer to that question, should be, "Lord, I will follow thee wherever thou goest," wherever thou shalt direct.

This subject of personal religion, which I have often pressed upon the attention of all to whom I minister, is one which commends itself to your minds, my friends, with peculiar force. For I am aware, fully aware, of all the perplexities of your situation, of the obstacles to the religious life arising from the various cares, trials, and responsibilities

of the present life. I know that many of you now say to yourselves, How much better would it have been for us, if we had commenced the religious life before we had become absorbed by the cares of this world! And you seem to think that the convenient season has passed, or may possibly at some future time return, when the cares of this world shall have been thrown aside, and you shall have comparative leisure and rest. It would have been wisdom in you, and for your happiness, if you had early consecrated yourselves to God,—if you had early sought the kingdom of God and his righteousness,—if you had early wanted to be truly religious, and quenched your thirst at the fountain of living waters. But let me now say, that nothing is so important to you as your spiritual interests, nothing so essential and imperative as *duty*,—*duty* to God, to Christ, to your own souls, and to your fellow-beings,—and, consequently, that no earthly pursuits or cares should ever come between you and God and duty; and besides, that religion, so far from interfering with, or requiring the suspension of, proper worldly duties, will direct and aid you in the discharge of them, will lighten your cares and solace you in your perplexities and trials. Yes, in your family duties and perplexities and trials, in your various business and cares, in your social connections and intercourse, religion is the very thing which you most need, and which will be an unspeakable blessing to you, and make you a blessing to others. It is a sad mistake to suppose, whatever may be your situation in life, however many or burdensome your worldly cares, that you cannot bring yourselves under the influence of religion,—that you cannot seek and secure the one thing needful; for God is always with you ready to impart his aid and blessing, and if you desire them you will have his aid and blessing,—if you want to be personally pure, righteous, benevolent, and holy, you will be, for that very want, if you feel it, will lead you, notwithstanding all worldly perplexities and cares, to seek its gratification. When I

hear fathers and mothers, or those who are absorbed by worldly cares, plead that such are their vexations and duties that they have not mental power or time to attend to their personal spiritual improvement and welfare, I would say to them, as our Saviour said to Martha, "Ye are careful and troubled about many things; but one thing is needful"; and I would add, "Seek first the kingdom of God and his righteousness," and then no essential worldly interests will ever suffer.

I repeat, then, my friends, that, in order to exert a right, healthy influence in the interesting relations you sustain, you must bring yourselves under the influence of those truths of Christ which were given to enlighten, reform, and save the world. These truths must become the life of your own souls; and if they are the life of your own souls, the source of your own peace and happiness, it will be manifest in your countenances, in your conversation, and in your daily lives. If you believe, with the heart, in the glorious revelations of the Gospel, you will give your belief expression, — you will cheerfully say, with an Apostle of old, I am not ashamed of the Gospel of Christ, for to me it is the wisdom and the power of God. When our Saviour had said to his disciples, "Ye are the light of the world," he added, with much significance, "Men do not light a candle and put it under a bushel, but on a candlestick, and then it giveth light unto all that are in the house." I entreat you to mark the point of these words. If you have received light, it is not for yourselves, for your own guidance alone, and it must not be hid; but you must reflect it, that others may rejoice in and be benefited by it.

I have answered the question, how you may be prepared to exert a good, saving influence in your families and in society. I have proceeded upon the supposition that you are believers in the revelations of Christianity, and in the vast importance of religion to the welfare of individuals and the community. If this were not so, it would be necessary to pursue a different course of reasoning. I should be very

much grieved if I were forced to believe that any of you, who sustain the relations to which I had referred, were sceptical in regard to the divine origin of Christianity, or were not ready to say that you acknowledge Jesus Christ to be your Master, your infallible Teacher and Guide. In answering the question, I have uttered the strong conviction of my understanding and my heart, and something, too, of my own experience, as well as observation of life.

And now, my friends, let me say that personal religion, of which I have spoken, should be seen in its influence upon the united head of the domestic circle, in its influence in sanctifying and making happy the domestic, the marriage relation. I have said that this relation is more intimate and confidential, as well as more endearing and responsible, than any other on earth. This is admitted by all to be true. It is admitted that in all worldly interests, as well as in affection, husband and wife should be one, — that between them there should be no reserve, but entire confidence. And it is known to be true, that where there is not this mutual, entire confidence, there is not and cannot be true domestic harmony or peace.

And should there not be the same unreserve, the same perfect freedom, the same mutual confidence, in regard to spiritual interests, that are admitted by all to be so indispensable in worldly interests and to domestic happiness? And should it not be the earnest endeavor of each to be a helper of the other's faith and joy, and to exert, by the grace of God, a mutual sanctifying influence? I think, my friends, that upon reflection you will see and appreciate the force of these questions. And yet is it not a sad truth, that this unreserved interchange of religious views and feelings by husband and wife is often withheld, — that, while they are free to commune upon all other subjects, they seldom, if ever, commune with each other upon those interests in comparison with which all earthly interests are vanity? It is enough, I hope, that I have asked the question. I said,

in the commencement of my discourse, that I should speak with great familiarity,— and I would now very earnestly say, that it should not be so. Upon the subject of religion there should be no reserve between you,— your minds and hearts should be open to each other; and if you have any personal interest in it, it should be your endeavor, not only to grow in grace yourself, but to aid the bosom friend of your life to go forward with you in the bright, upward path that leads to a yet brighter and happier world. It is here that your influence should be first and strongly felt, and surely I can conceive of nothing more blessed than a relation so protected by mutual confidence and sanctified by religion.

I will not pass from this topic without saying, that, so important and indispensable are the interests and duties of religion, that in no case should obstacles be thrown, as they sometimes are, in the way of a conscientious compliance with these duties. This, I know, is a delicate subject,— and yet I cannot hesitate to express my convictions. I have said that it is the duty of those who believe in Christianity, and who have a personal interest in religion, to give expression to their belief. It is pleasant, it is delightful, when husband and wife, with one heart, publicly affirm their belief in Christ, and connect themselves with the Christian Church,— when they walk together in the faith and spirit of the Gospel. It gives dignity and glory to the position they occupy, and secures for them an influence and happiness which nothing else can. But it often happens that they are not ready to go forward together to the ordinances which Christianity enjoins. And here let me say, that, when this is the case, there should be no hinderance to the one who wishes, from the heart, to enjoy the privileges which Christianity furnishes, but, on the contrary, cheerful encouragement and aid. It should ever be remembered, that religion is a concern between the individual soul and God,— that duty is a matter of conscience, a personal affair. If there

is the confidence and affection of which I have spoken within the united head of a family, there will be no hindrance on either part to the performance of duties so important, so imperative, and so refreshing as those of religion. If you cannot, my brother or my sister, feel yourself prepared to confess Christ before men, rejoice that the companion of your life is prompted to perform this duty, for the living faith and fervent prayers of one may return in rich blessing on the other.

I proceed to say,—leaving necessarily a subject of great interest, which I have imperfectly treated,—that personal religion should be seen, also, in the influence of parents upon the children which God has given them.

Need I say, that, if parents feel the power and value of religious truth themselves, they cannot but feel an interest in the moral and spiritual welfare of those who have been intrusted to their care? It cannot be otherwise. I have spoken of the confidence and freedom which should ever exist between parents. Your children, my friends, should have your confidence, as well as your love. And not only so, but you should be free to converse with them upon their religious duties and interests. You are interested in their education and in their worldly success and respectability, and you hesitate not to express to them your wishes and feelings on all subjects relating to their present welfare. And will you leave their immortal interests to chance? Will you not, with the same freedom, talk with them of God, of Christ, of duty, of Heaven, of that immortality to which they are destined? Why should there be any timidity, any delicacy, any reserve, here? O, think of the relation you sustain to your children! They are your immediate charge, and you are responsible, in some good measure, for the direction which they take in early life, and for their character and happiness. Think of this, and then let all your influence be brought to bear upon their spiritual improvement and welfare. And while you converse with them with all the af-

fection and interest which a true regard for their immortal happiness can inspire, let the light of your example shine brightly before them,—let its beauty attract them. Let them see, by your confidence in each other, by your conversation and conduct in your homes, by your public profession of Christianity, and your earnest endeavor to follow and to exhibit the spirit of Christ, that religion is with you a solemn, and yet joyful, reality, and that it is your life, the source of your peace and happiness, the foundation of your hopes. Then, and not till then, your influence will be felt, and not only felt, but blest. How can you hope that your children will be attracted by religion, if in your own homes it is never tenderly and earnestly spoken of,—if you fail to exhibit its lovely spirit,—if you neglect its duties, public and private,—if you go not before them in the order of the Gospel,—if you withhold your presence from the Christian sanctuary,—if you neglect all those instrumentalities which are provided to educate men for the eternal life? I need not multiply these questions, and their force cannot be evaded. Let, then, your light shine brightly in your homes, my friends,—let your conversation there be according to godliness,—let the sacrifice of prayer and praise ascend from the domestic altar,—and God's blessing will be upon you, the parental relation will be a peaceful and happy one;—yes, and your children, and those given to your charge, will rise up and call you blessed.

I refer now, very briefly, to your relation to society, and remark that personal religion should be seen in the good influence which you seek to exert over those with whom you are necessarily associated in life. This remark applies to all of you, who are in mature or middle life. If you have received Christianity as divine truth,—if you have made religion a personal concern, enthroning it in your own hearts,—you are bound by its very affectionate and benevolent spirit to let your light shine, not only in your homes, for the blessing of your families, but before men; you are bound to do

all in your power to extend the influence of truth and righteousness, and to bring your fellow-men under the influence of that religion which is the source of your own peace and joy. This is what our Saviour meant to enjoin in the striking passage containing the text.

I have said that your position in life is an important and responsible one. It is so. Your children and the young around you are looking to you for an example. The young men and the young women who are soon to enter life, to form its connections and assume its responsibilities, are looking to you,—and it depends very much upon you whether the community shall be morally healthy, virtuous, and religious, or whether the institutions and all the interests of religion shall decline, and vice, licentiousness, and irreligion generally prevail. You cannot, my friends, evade the responsibility of your position. Your influence will be felt, whether you will or not, either for good or evil; and it may be good beyond your fondest hopes,—it may be evil beyond your conceptions. Which shall it be, ye husbands and wives,—ye fathers and mothers,—ye who are in the vigor of manhood or womanhood,—ye to whom the rising and risen generation are looking as lights and guides? I pray that you may not hesitate in answering this question. I say again, let your light—the light of pure, virtuous, religious characters—shine clearly before those whose eyes are upon you. Throw all your influence—the influence of your conversation and lives—upon the side of religion. Say to all who may hear you, I believe in Christ, and am willing to confess it, and mean, God helping me, to live out my faith. Take this stand, and maintain and defend it, and you will be enriched yourselves, and others beholding you shall be won to the obedience of the faith;—your example will have the effect of leaven, to leaven the whole mass. To this duty I most earnestly urge you,—for the apparently declining regard for religion and Christian ordinances demands of the friends of religion, demands of you, that

you put forth all your energies to revive an interest in religion, to save the rising generation from irreligion and infidelity, to reform and elevate the community around you, to bring wanderers within the influence of Christian instrumentalities, and to sustain and strengthen all good institutions. I am happy in believing that you have a high regard for your moral characters and your personal respectability,—that you intend that your example shall be morally good. This is well. God aid and bless you in your purposes and efforts. But add to all this the life-giving, the sanctifying sentiment or principle, In the name of Christ. Let this principle be the foundation of all your actions, and then a healthy, saving virtue will go out from you. Those who touch the hem of your garments will feel its divine efficacy.

I have spoken familiarly of the relations you sustain, and of the influence you should seek to exert in those relations. I only ask you, in closing, to receive what I have said kindly and candidly, and, if true and important, as I believe it to be, to endeavor to profit by it.

The relations you sustain will one day be dissolved. Husbands and wives, parents and children, the firmest friends, will be separated. As you approach, separately and alone, the boundary which separates the material and spiritual world, what unspeakable peace and joy will you then experience, if you can look back and say, "I have been faithful in the relations I have sustained,—I have reflected the light of divine truth and love,—I have lived for God, for Christ, for man, for heaven,—I have finished the work given me to do in the sphere appointed me!" And when the veil shall be raised, and your eyes shall open to behold the glories of the upper world, and you shall stand before the throne of God and the Lamb, with those whom you here loved surrounding you, supreme will be your felicity, if you can then look up, and say, with confidence in the Divine acceptance, "Here, Lord, am I, and all those whom thou gavest me." May this, my friends, be your exceeding joy.

RECOLLECTIONS OF THE LAST DAYS OF REV. DR. GILMAN.

A SERMON BY CHARLES J. BOWEN. *

JOHN xiv. 25, 26: — "These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

WHEN one whom we love dies, how precious and sacred are the last uttered words and wishes! How do we love to recall and cherish every thought and expression! With what new and strange interest and value is the simplest utterance invested, when they are gone and can no longer speak to us! If they had recovered from sickness, and were with us still, we should perhaps attach little or no importance to those recollections which are now our most cherished possessions.

It is so, because the familiarity of our earthly intercourse ceases with death. The dead no longer speak to us with audible voice. They no longer assure us, in the old language and tone, of their continued love. Their silence remains unbroken, though we plead ever so earnestly for one more word. Having passed through the mysterious shadow of the dark valley, our earthly relation is relinquished. They shall no more come and speak to us, but we shall go to them.

It was so with the friends of Jesus. They fondly recalled his words and deeds when he was lifted up from their sight. They loved to revive in memory the various experiences through which they had passed together. They cherished his parting counsels, and remembered his prayers, and were comforted by the recollection of his last loving ministrations. The Holy Ghost taught them all things, and brought all things to their remembrance, whatsoever he had said unto them.

* Preached in the Unitarian Church at Charleston, S. C. on Sunday, February 21st, 1858.

It is so with you, my friends, at this time. Now that your beloved shepherd has been taken from his flock, so suddenly and unexpectedly, and translated to that land whence no traveller ever returns; now that you have looked for the last time upon that face, beautiful in death, as the lifeless body rested in this sanctuary, guarded through the day and night by willing and loving sentinels; now that you have seen his flower-crowned body descend into the grave, and all that was visible and earthly has been buried from your sight,—you long to know more particularly from us who were permitted to be with him, how it was with him in his absence from home,—what he did,—what he said,—how he died. Coming to you directly from his death-bed, it is my sad privilege to answer these yearnings of your hearts, to relate to you some of the incidents of his journey, and to tell you of the last events of his life. And as I address myself this morning especially to his own cherished people, I shall let him, as far as I can, speak to you in his own words.

It was the appropriate and pleasant custom of your pastor, when he went from home to preach in other pulpits for successive Sabbaths, always to introduce himself to the congregation by some pertinent remarks, and thus, though a stranger, he obtained at once the sympathy and attention of his hearers. I heard him last spring address a congregation of Methodists in Connecticut, who had kindly offered their pulpit to us for the Sabbath; and so genial, charitable, and Christian was the strain of his remarks, that I could see in their faces the willingness of the people to hear him, though they had been taught to think most hardly and unjustly of our faith. Perceiving, at a glance, the singleness and purity of his heart, and the sincerity of his purpose, they listened eagerly to his inculcation of Christian truth.

In accordance with this custom he addressed the congregation in Baltimore, upon the first Sunday morning, in the following remarks.

"Brethren of this Church and Congregation:—By an arrangement with your respected pastor, it falls to my welcome lot to enter upon the supply of this pulpit for a few successive Sabbaths, as I am happy to say that he has reciprocally undertaken the supply of mine. I have long been desirous of this particular exchange of pulpit labors, especially as I have been in habits of intimate friendship with all the pastors of this Church from its foundation, and there being much in the circumstances of our two congregations to induce the cultivation of a mutual Christian harmony. I am further happy in professing on this occasion full theological sympathy with your present and former pastors. Those views of Christianity which I imbibed from the Kirklands, the Channings, and the Wares of my earlier life, only inspire me with increasing confidence and reverence as I advance in years. The supernatural element in the character of Christ and his religion, mingling with, elevating, and strengthening that human reason to which it is addressed, seems to me to meet all the wants and capacities, the aspirations and the destiny, of man. It is such a system that I wish to live and to die by, and it is such a system that will constitute the foundation of the instructions which I shall humbly and faithfully endeavor to offer you from this spot. I feel sure in advance of your kind and candid attention. I pray God that even this little fragment of continuous duty may result in the mutual spiritual benefit of us both. It is said that some variety introduced into the monotony of our spiritual life may prove equally wholesome with changes in our physical condition. Could I but aid to stimulate and establish you in your Christian faith, to comfort you under the inevitable trials and anxieties of life, to animate you in submitting to the demands of lofty duty, and to encourage you in your ascending path to heaven, as I am confident your pastor is well doing in my distant sphere, my winter's journey will be amply repaid, and the utmost wishes of my heart fulfilled."

Although his sojourn in Baltimore was brief, he won and impressed many hearts, and was in turn the recipient of a generous and friendly hospitality.

But even on his journeyings and during his seasons of recreation he always devoted a portion of each day to some profitable employment, and to the fulfilment of some required duty; and I have known him, in past years, to be most laboriously and deeply engaged in literary and theological pursuits during his brief visits in our New England homes, where he came to seek rest and enjoy repose from toil.

It was in Baltimore that he commenced, but did not complete, his last literary work. The Rev. Dr. Sprague of Albany, who as you know is preparing a voluminous work entitled *Annals of the American Pulpit*, or lives of deceased clergymen, had applied to the widow of the late Rev. Dr. Jasper Adams, a former Episcopal minister and President of Charleston College, for information relating to her husband's life. "It is part of my plan," he writes, "to append to the narrative of the life a letter of personal recollections from some prominent individual, illustrative of the character. I am aware that Dr. Gilman was intimately acquainted with your husband, and had a very high appreciation of his character; but I am already so much indebted to him for various contributions to my work, that I really have not the courage to ask him to do anything more for me." Nevertheless, Mrs. Adams makes the request, and urges him to comply, as being in her opinion the most suitable person to commemorate her husband. Dr. Gilman willingly accedes to her request, and the unfinished manuscript which he had commenced during his visit in Baltimore lies before me, and I make a brief extract in this place, as they were the very last words he wrote himself, and as it furnishes a glimpse of his early life in Charleston.

Desiring to make some further advances in the study of German literature, and finding Dr. Adams in the same predicament, they formed a plan of pursuing the task together.

"We resolved to read in company some eminent German writer, and to devote to the object one hour of every day, which was as large a portion of time as either of us could spare from our other duties. In consideration of his multiplied avocations through the day, and his liabilities to interruption at night, we were compelled to fix upon the hour between five and six o'clock in the morning. Accordingly, as he lived in my neighborhood, I visited his house every morning at that hour, summer and winter, for about two years. I always found him at his post, awaiting my arrival, with his fire glowing and his candle burning in the short and gloomy winter mornings. The author whom we selected for joint perusal was Eichhorn, who was at that time in the height of his reputation as a writer on Biblical criticism and general literary history, and whose works, occupying some thirty or forty octavo volumes, I had recently imported. With all the ardor of youthful scholarship, we anticipated the accurate perusal of the entire series, to be followed by new and boundless fields of achievement in the same career. But long periods of indisposition or of absence from Charleston, on the part of the one or the other, and then of enforced removal of residences, dissipated these fond dreams, and we conquered but comparatively a few volumes of the learned Eichhorn."

Is not that a pleasant picture of intimate friendship devoted to mutual improvement? While others slept, those young men were toiling, side by side, up the heights of learning, to gain wisdom for their chosen spheres.

Leaving Baltimore Tuesday morning, the twenty-sixth of January, your pastor with his wife reached our home on Friday evening, apparently well and strong, having previously visited his two sisters and their families in Boston and Salem. "We have come," he said, "this time, not for health, but for recreation and enjoyment." Having selected his sermons to preach in Plymouth the next day, he retired on Saturday night, leaving us with a smile and a blessing. In

two hours we were summoned to his bedside, where we found him apparently in a dying state.

“ The voice at midnight came ;
He started up to hear ;
A mortal arrow pierced his frame ;
He fell, but felt no fear.”

The symptoms of death were upon him. He said himself repeatedly, “ I am going, I am going quickly.” He felt that the dim spark of life was expiring, and we had little hope,—no expectation of his recovery. But the untiring devotion and skill of his physician, and the ceaseless attentions of kindred and friends for eighteen hours, with the aid and blessing of the Great Restorer, dispelled the chills of death and brought back the warmth of life, and he revived again. We looked upon him as upon one rescued from the embrace of death, and when we spoke to him of the suddenness and violence of his illness he replied composedly, “ Shall we receive good from the hand of God, and shall we not receive evil ?”

The recollections of those succeeding days, which were to us days of convalescence, are now most precious and profitable. There is more to be remembered than can be repeated. We rejoiced, day by day, in his increasing strength, but he strangely admonished us not to be too sanguine or too hopeful. Until the day before his death he expressed many doubts about his recovery. “ I am setting my house in order,” said he to his wife. But on that day, feeling better and perceiving so many indications of renewed strength, he said cheerfully, “ I believe that I am improving, and that I shall mend again. The old bough has indeed been propped up, which was almost dead and useless.” He requested to have our family devotions in his chamber, and on Tuesday morning, the 9th of February, only a few hours before he expired, he joined in a clear voice, sustaining well his part, in singing the last verse of a hymn.

" Yes, I believe ; and only Thou
Canst give my soul relief ;
Lord ! to thy truth my spirit bow,
Help Thou my unbelief ! "

Later in the morning, when he had received some little attention from his daughter, he broke forth in these words :

" How rich the blessings, O my God !
Which teach this grateful heart to glow !
How kindly poured and free bestowed
The rivers of thy mercy flow ! "

But his last thoughts were of you, the people of his love ; and, as if he knew of the nearness of his death, his last words addressed to the chairman of this Church were most touching and appropriate, — a fitting legacy to a bereaved people.

" Tell them," said he, in dictating a letter an hour before his breath ceased, " that I have no other wish but the good of the Church, whether in sickness or health, in life or death."

When the hand of death touched him, he said, " I feel faint," and in a moment his countenance changed. He continued to breathe a little while, and then, without a struggle, passed away.

I rejoice in being able to assure you, that during that last week of his life every wish was gratified. The watchfulness of physicians was untiring, the kindness of friends and neighbors was devoted and tender. When a beautiful offering of flowers, so rare at this season in our cold region, was sent to him, he crossed his hands upon his breast and bowed his head reverently, and said, " They never looked so beautiful to me." He loved to have the little children in his room, and begged that they might be permitted to remain with him. " For," said he, " they are life, — they are heaven."

Thus do the things that he spoke to us, being yet present with us, remain in our memory as most precious possessions. And now that he has gone from you for ever, it will be a

source of gratification and profit to you to bring all things to your remembrance, whatsoever words of counsel and of consolation, of wisdom and of admonition, he has spoken to you in the years that are gone. Thus may he continue to dwell among you and be your teacher.

“ God calls our loved ones ;
But we lose not wholly what he hath given ;
They live on earth, *in thought and deed*, as truly
As in his heaven.”

Before concluding these remarks, let me remind you of the shining virtue of his life, which I cannot refrain from emphasizing here, and to which you will all bear witness. I mean *his conscientious and untiring performance of duty*. I have never known the man whose whole life was so habitually and thoroughly consecrated to the fulfilment of every duty, great and small, public and private. He came to you in his early years, with the solemn vow upon his heart that he would here *do his Master's work*; and when he left this earthly sphere, he might have said in all sincerity and humility, “ I have *finished* the work which thou gavest me to do.”

In the year 1819, when he left this city, after a severe attack of yellow-fever, to go to be married in his native land, he wrote the following verses, which embody the aspirations and aims of his life :—

“ Farewell awhile, thou hospitable spot !
Farewell, my own adopted dwelling-place !
Scene of my future consecrated lot,
And destined circuit of my earthly race.

“ Farewell, ye friends, who hung so long and true
With sleepless care around my fevered bed,
And ye from whom a stranger's title drew
Profuse attentions, delicately shed.

“ Yet why a stranger ? Since no other home
Remains for me ; e'en now, depressed, I fly
For the last time through youthful haunts to roam,
And snatch the breezes of my native sky.

“ Yes, dear New England ! help me from thy breast
To wean these childish yearnings ere we part ;
Help me these cords to snap, these ties to wrest,
So wound, and stamped, and woven in my heart.

“ A few more bounds along thy rocky shore,
A few more pensive walks among thy streams,
A few more greetings from dear friends of yore,
A few more dreams, and then—no more of dreams.

“ Come, *sacred, solid duty!* at thy call
My cheerful will submissively shall flow,
So Thou, great Source of strength and light to all,
Lead me the awful way my feet must go.

“ Teach me to bear the Christian herald’s part,
To set the slaves of sin and error free,
To guide each doubting, soothe each aching heart,
And draw a listening, willing flock to Thee ! ”

How faithfully he has heard and obeyed the various and incessant calls of duty, you know full well. His labors in the pulpit have been continuous, and for years he has stood a faithful watchman at this isolated post, with no one to aid or to relieve him. The more than eighteen hundred manuscript sermons upon his shelves; the occasional hymns in our books of devotion; the orations, addresses, odes, and poems that he has composed and delivered through the past forty years,—are the witnesses of his industry and fidelity. Through the exhausting heats of summer he has maintained and performed the two services on Sunday, though you have frequently urged him to spare himself, and it has happened not a few times, as his diary reveals, that after a week’s prostration and sickness he has come from his couch to the pulpit.

But he did not minister to you alone from the pulpit and on the Sabbath. He has been a frequent and a faithful visitor at your homes, and was always a tender, watchful Shepherd of this flock. He was not only your preacher, but your

pastor and personal friend. He rejoiced with you in your joys. He wept with you in your trials. He prayed with you in your afflictions. "God be with you!" was not a formal and frigid benediction with him, but you *felt* that that frequent utterance was a *true prayer* from his heart.

He loved to pray because he felt his daily dependence upon God. He loved to pray because his Master was a man of prayer. He never allowed circumstances to interrupt his daily devotions, and on this last journey, in the hurry and confusion of travel, he always found time enough every morning to kneel down in his chamber at his wife's feet, and repeat the Lord's prayer. He never omitted it. He was indeed through life a Christian in the closet as well as in the world.

Shall such a life soon be forgotten by you? Shall not the immortal past remain with you? Shall not his teachings and his example bring forth fruits in your lives?

You have already planted flowers upon his grave, and you will erect a fitting monument over his sleeping dust. But, O my friends! let the Christian graces which he recommended and illustrated grow and blossom in your characters. Let there be *living monuments* of truth and goodness and justice and love in this Church and in your homes. Let the simple, unadulterated Gospel which he preached prevail here. Remember the words which he spoke being yet present with you. And if any of you failed or refused to hear those words of life,—if any delayed too late and too long to be led to Jesus by him when he was with you,—delay no longer, but let him lead you and lift you up and draw you after him even to the feet of Jesus now, that you may, in the great reckoning and judgment, be numbered with him, among the jewels in the crown of the Lord, where he will shine among the purest and the brightest for ever and for ever.

~~now in our time before all that has come
since before "Times of Refreshing" and will be in our
time.~~

TIMES of refreshment from the presence of the Lord have their place in the Christian dispensation. They were inaugurated on that day of Pentecost, when about three thousand souls made confession to their faith in Christ the Saviour, and were baptized in his name; and they have been identified with the history of the Church from that period to the present, sometimes in a more marked manner and sometimes in a less. They are seasons, whenever they occur, when the Divine Presence seems to be more especially felt, and to be acting in new and unexpected ways, when the souls of men seem to be especially moved, and their spiritual interests and well-being become objects of deep concern, and when the Church of Christ is invigorated and replenished.

The Christian religion had its origin in a special descent of the Holy Spirit. Christ the Saviour was set apart and consecrated to his heavenly ministry by another descent of the Holy Spirit. The Apostles' first preaching was characterized by a most remarkable outpouring of the Holy Spirit. So it is that the Christian Church and the Christian religion have ever been under the guidance of, and been attended by, the Holy Spirit. Times of refreshment from the presence of the Lord, which have so signalized the history of the Church all along the centuries, since it was first founded, have been so many manifestations of the Holy Spirit. In view of the doctrine of the omnipresence of God, and of the divine mediatorship of Jesus Christ, and of a kingdom of heaven to be set up here on earth, and in human hearts, such times are to be expected. They are a part of that divine economy with which God is now governing the Christian nations of the earth, and accord with its genius and its purposes.

There is at the present time a very remarkable and ex-

tensive religious awakening in various parts of our land. Such an occurrence deserves to be seriously considered. What does this awakening import? Whence comes it? How should it be regarded? What should be our feelings with reference to it, and our attitude towards it?

There is undoubtedly a very intimate connection between the present religious interest and the great financial crisis through which the country has passed, which has so taken away the hopes and undermined the reliance of the people, and which has so signally shown how uncertain all earthly possessions are. There are susceptibilities and instincts of the human heart which only spiritual realities can reach and satisfy. In the lull which the prostration of business has given to the other powers of the mind, these seek their true objects. It is natural that they should; it is most proper that they should. And how sublime is the spectacle of this moving of the people, this so widely extended, this so earnest and so deep "seeking after God," which is now prevailing in our land!

With regard to the movement itself, the manner in which it has taken place is deserving of consideration. In past years, and in different localities, such movements have been consequent upon a good deal of special preparation. Particular measures have been adopted, particular exercises have been instituted, particular descriptions of meetings have been ordained, for the special purpose of originating and conducting them. And, as a general thing, they have not been in vain. The results aimed at by them have, in a greater or less degree, been realized. I have no criticisms to make upon these extra means which different branches of the Church have from time to time resorted to, and upon which they have seemed in no inconsiderable measure to depend, to increase their number of confessors, and to strengthen themselves and build themselves up. Unquestionably, they all partook of the imperfections of humanity, and were not always wisely organized or wisely conducted. It

is not for me or anybody else to denounce them, or to say that they resulted in more evil than good. I do not think that I or anybody else have any right to say that.

But it has not been in this wise with the present movement. It has come up more spontaneously, and has been characterized by greater simplicity. In the city of New York, where it began, some eight or ten individuals in the early part of the season instituted a prayer-meeting in one of the most thronged of its business streets, at a convenient morning hour for the attendance of any who might be disposed to come to it. At first it did not attract much attention. But as the season advanced the number who dropped into this place of prayer for the brief hour during which it was held began to increase, and at length the room was not large enough to contain all who came. And now the interest has extended to all parts of the city, and many of the churches are opened daily for the gathering to prayer of the thousands who throng them. So remarkable is the interest there, so extensive, the principal secular papers have reporters in each place of worship, and publish an account of what is said and done in their widely circulated columns, to be read by thousands and tens of thousands in all parts of the land. And withal, there does not appear to be any very great excitement, or very much that could properly be pronounced extravagant or undignified, or inconsistent with Christian simplicity and sincerity. It seems rather to be a movement in the very hearts of the people, a reaching out of the spirit of men after the spirit of God.

But this movement is not confined to the city of New York, although there it is most marked, both as it respects its extent and the depth of interest which has been awakened. It is in our own metropolis also, and in most of the considerable towns and cities along the great railroad lines, and in regions near and remote. Why should it not extend? Who will undertake to say that there is not need of a true revival of religion — and this seems to partake of that character — in all our towns and in all our churches?

When Ananias of Damascus was sent to Saul of Tarsus, immediately upon the latter's miraculous conversion, the message which sent him concluded in this language, "For behold he prayeth." "Behold he prayeth!" As it was said of that distinguished convert to the Christian faith, so may it be said generally of those at the present time who are the subjects of the prevailing religious awakening. "Behold, they pray!" Wherever there is any special religious interest, prayer-meetings are the form in which it for the most part is manifested. Prayer is a need of the soul, and it is a felt want of the soul wherever there is a just apprehension of human weakness and sinfulness;—prayer, for that brings one into intimate communion with the Infinite Father, and opens the heart and is a preparation of the heart for the indwelling and inworking of the Holy Spirit. Prayer was the Saviour's resource and strength in his trials and conflicts and labors in the flesh. It is a means which God has ordained for the renewal and the strengthening of the religious life in man.

Another fact deserving of consideration in the prevailing religious movement is the class of persons interested in it. The young and impressionable are among them of course,—as they should be. Religion is no less a need to them than it is their glory and their adornment. There is something beautiful, as there is something very proper, in young persons, while yet their hearts are hopeful and buoyant,—while yet they have only heard about, but have had no experience of, the stern and trying realities of maturer years,—consecrating themselves to religious life, and seeking the baptism of the Holy Ghost. The fact itself is the promise of future usefulness in the Church and in the world. Woman is amongst them, as she is expected to be. Faithful to the Saviour when his chosen disciples left him, and first to proclaim the glad tidings of his resurrection, in all ages she has been most devout and most constant in the profession of his religion and in confession to his name. But for her stead-

fastness and consecrated interest, how would the Church languish, and how poor would the Church be in works and zeal! But the class of people to which I especially refer now is the substantial and reliable business-men of the cities and towns in which any special religious interest exists. To a large extent such men are engaged in it. They stand up to pray and to be prayed for. They make confession to past indifference and neglect as it respects their religious duties and obligations. They avow their intention of living different lives for the future from what they have lived in the past. They declare, in very direct and simple language, that they are changed men, changed in their feelings, in their hopes, in their desires, in their views of life and its ends and aims. These business men have their prayer-meetings, too, at such hours as they can attend them; and they do attend them, and conduct them, and they bear witness to the advantage they derive from them. This is a new feature in the present movement, and one which promises to be productive of immense good. Why should it not be so? Why should not our business men have their daily prayer-meetings, where they shall meet each other, not to discuss the state of the market, or the rise and fall of stocks, or the prospects of a revival of any branch of trade, or talk together upon any of the topics which are usually considered on 'Change; but to make a common confession of faith in the Lord Jesus Christ, to express their common need of a Saviour, to declare a common purpose and determination to consecrate themselves and their means and their influence, in their several spheres and walks of life, henceforth, to the service of God, and to the coming of his kingdom here on earth, to pray with each other and for each other, and to open their hearts together to the coming and influences of the Holy Spirit? Why should not our business men, in all our cities and towns and villages, have their daily prayer-meetings? Do they not need them? Have they not interests at stake in this matter of religion, in this

matter of discipleship to the Lord Jesus Christ, as great as any other class of men? Have they not the very same interests at stake, — those involved in a truly consecrated life, those involved in living soberly, godly, and righteously in this present world? Yes, religion is a need of business men, as it is of all other men: a need which they oftener feel than they are aware of, and which they come more and more to feel as their years increase and they withdraw from active pursuits, if they only in all instances knew it. And as much as religion is a need of business men, is it their honor and their glory when it adorns their characters, and is the ruling law of their daily lives, and is an acknowledged guide and teacher in all their transactions. And business men are needed in the Church to aid in carrying on its affairs, in conducting and directing all its great enterprises, in teaching the young and gathering them into its fold. It is a great influence which business men exert, either for religion or against religion, and great is their responsibility.

Another characteristic of the present religious awakening is the very general absence of sectarianism from it. Doubtless there are sectarian feelings indulged, and sectarian hopes entertained, and sectarian results calculated upon, by some of those who are most actively engaged in it. Doubtless, too, sectarian jealousies and prejudices may be aroused in some minds by it. How this may be I am unable to say, and it is a very little matter. It has been conducted thus far in a very liberal spirit, and has been such a movement as all who truly love the Lord Jesus Christ, and who have the interests of his religion and his Church at heart, could unite in and devoutly pray for the success of; — this in the main, at least, so far as anything like an unchristian sectarianism has been concerned, or controverted points in religion or theology have been discussed or alluded to. It is true expressions are used and terms are employed which have a technical signification, and which belong to particular schools of theology, — expressions and terms which are not found

in the Bible, and ought not to be allowed in Christian literature. This was to have been expected, and in reality signifies but very little. The movement is largely an unsectarian one, and as largely a Christian one. It has been more strictly and more purely a religious one, more strictly and purely evangelical, in the true sense of the word, especially in the large cities, than any one of the kind with whose history I am acquainted. The great burden of exhortation and of prayer in the thronged assemblies has been repentance toward God and faith in the Lord Jesus Christ. There is no sectarianism in these great themes of the Gospel, stated and enforced in the language of the Gospel. They are, or they should be, familiar themes in all preaching claiming to be Christian. It seems to have been, to a large extent, the purpose of those who have conducted the religious meetings and taken part in their exercises, to speak as men to men, from the heart to the heart, in penitence, in hope, or in gratitude to those of like experience,—to awaken conviction, to point to the Saviour, to cheer, to encourage, to lead to prayer. There is no sectarianism in all this, although the language used may not always be such as a fastidious, or even a refined, taste would adopt.

Now I do not doubt that in this great movement, this great religious awakening, many things will be said and done which in themselves may be reasonably objected to,—many things to offend a true religious sensibility. I do not doubt that numbers of those who have been reckoned and counted upon—in the language of the movement itself—as hopeful converts, and who afford good evidence of sincerity, will, after a time, fall away and become backsliders,—perhaps into the ranks of infidelity,—and will say that their faith and hopes were all a miserable delusion; that they were imposed upon, deceived. I do not doubt that there will be excesses of fanaticism, bigotry, uncharitableness, and superstitious terrors,—indeed, of all the weakness and infirmities of human nature. I do not doubt that there will

be some results from it which shall be of questionable good, to say the least, and others which shall prove to be positive evils. They are to be expected. They are human beings to whom this movement has been committed,—weak, fallible, erring men. It would be a miracle, almost, if they should make no mistakes. But after all the abatements that can be made, I am fully of the opinion that it will result in immense good; that it will prove the means of setting the faces of many, perhaps thousands, Zionward, which otherwise would have continued on in the opposite direction; that it will be the means of rescuing some from habits and courses of vice, which were fast consigning them to perdition; that it will gather into the Church of Christ thousands who shall adorn their Christian profession, and, by the Christian use of their ability and their substance and influence, become benefactors to their kind; that it will be the means of making worthy, industrious, well-ordered, and well-disposed citizens of thousands who otherwise would have been men of very questionable moral characters. Have not such or similar results come of all past movements of the kind? Can we not all point now, or do we not remember now one and another individual,—perhaps a dozen or more, perhaps a score or more,—in whom great and most salutary changes have taken place in such religious awakenings, and who ever after were altogether different men from what they had been before,—men of worth in the community, which before they had not been,—men of standing and respectability, which before they had not been? Have not such occasions proved the temporal as well as eternal salvation of many young men, whenever and wherever they have occurred? I know they have, and I could give names and dates were it necessary.

From some unaccountable reason, those calling themselves Liberal Christians have hitherto been opposed to revivals of religion, and have said some rather hard things about them. I do not think this has been wise, or Christian, or politic.

We as a denomination and as a people have as much need of being religious as any other denomination or people. We have souls to save as well as others, and which must be saved in the same way that theirs are, and by the same divine grace, if they are saved at all. We are under the same obligation to be the consecrated disciples of the Lord Jesus Christ that they are. We are under the same necessity of being born again, of being regenerated, that they are.

But it is said by one and another among us : " This fitful religion, this periodical religion, this religion depending on excitement and extra measures, — I do not know about that ; I have my doubts, I have my apprehensions ; I am afraid it will not wear well, I am afraid it will not last long. I have seen more or less of it which has done more injury than good. Religion should be a continual witnessing of the soul to God, — a daily answering of the spirit of man to the divine spirit, — a vestal fire on the altar of the heart which knows no declining, no going out. This is what I want to see." Very well. This is just what I should like to see too, but it is just what I do not see, to any great extent. I see some such Christians in the Church, it is true, at least some whose religion seems to be of this character ; but I see a greater number all around me who do not profess or claim to be religious at all, who do not profess or claim to have begun yet to be religious. They need, I think, to be the subjects of a revival of religion. They need to be brought into the Christian Church, and to become active and devoted members there. How shall they be brought there ? I think a revival of religion — such a revival as is at the present time prevailing — would be a blessed thing for them, to place them in the kingdom of heaven and to set them on the way in which henceforth they should walk.

Of course, I should much prefer that the state of the Church were such, and the state of society generally were such, that there were no need or occasion for a revival of religion. I should much prefer that children should be regard-

ed as born into the Church, to be brought up in the Church, and under its nurture,—to grow up into manhood and womanhood as members of the Church, living and acting and filling their appointed sphere of labor and duty in the world as members of the Church. This, I say, is what I should much prefer. But this is what nowhere among us is. What shall be done? The greater part of the community are outside of the Church, where they ought not to be,—are not pledged disciples of Christ, which they ought to be. What shall be done? Here is just where revivals of religion have their place in the economy of the kingdom of heaven, for the sake of the souls of those who should be gathered into the fold of the Christian Church,—really so. All those outside of the Church need to become the subjects of some apparently unusual working of the Holy Spirit, that their spiritual natures may be acted upon in some extraordinary way, and that they may be made to feel their lost condition, and their need of repentance, and their need of a Saviour, as no ordinary means of grace can make them feel it, or hitherto have made them feel it.

"But a revival of religion, as the term is used," it is said, again, "is something temporary. It does not at best last long, and is often succeeded by a season of apathy." Very well. It is expected that it should be temporary. It is a religious awakening; and this is not what is needed all the time, but only as the state of the Church is at intervals. The object of awakening out of natural sleep is to be awake. So the object of being religiously awakened is to be religious. One does not wish to be doing the one any more than the other all the time. After any one has begun to be religious, after he has been religiously awakened; he must go on and perfect himself in the religious character, in the religious graces and virtues,—a work requiring composure, serenity, and self-communion. It cannot be always spring-time,—a time for breaking up the fallow-ground, a time for ploughing and harrowing the hardened soil, a time for casting in

seed,—in the spiritual culture, any more than in the natural culture. Both need rest for inward growth, and opportunity for keeping down noxious weeds, and the blossoming of flowers, and the maturing of fruits.

But there is not time to discuss all the considerations that present themselves with regard to this subject. Certainly we need a revival of religion, a religious awakening, if ever any people did. We all have souls to be saved, and souls that may be lost, and are in danger of being lost. It is a matter of infinite concern that each one be a consecrated disciple of the Lord Jesus Christ. If it only were so, what a people might we be!

R. P.

THE UNANSWERED PRAYER.

ALL-MERCIFUL! from thy pure heights above,

I know it were a sin to be forgiven,

If my starved heart, too hungry for *his* love,

Hath blindly craved that precious boon from heaven.

Thy wisdom, scanning all the eternal years,

Withheld the cup of bliss I could not bear.

They "reap in joy" at last, who "sow in tears," —

I bless Thee now for that unanswered prayer.

Dear eyes! if all their splendor were mine own,

Sun-gazing, would not *mine* grow blind and dim?

How could I look upon the "great white throne,"

With eyelids ever drooping down to him,

Or catch the hymning from immortal spheres,

With his "I love you" in my ravished ears?

S. B. W.

ACHERON.

I LEANED in thought by Crawford's grave,
 To see the gloomy shore,
 And mark the hungry roar
 And rush of Time's o'erwhelming wave.

And, front the awful gulf, my soul
 Found voice to question Fate:—
 “ If this, our mortal state,
 Is fame's sad crown and being's goal ?

“ If Art's supremest grace survives
 The mind with glory fired ?
 If form, howe'er inspired,
 Can vie with our diviner lives ?

“ If ‘ Hebe’s ’ downcast eyes may tell
 Their sweet tale evermore,
 And ‘ Orpheus ’ dare explore
 The realms of Death by music’s spell,

“ While he who wrought their passion fails
 To keep the star-strewn course,
 Far-flashing to the source
 Where Beauty all her soul unveils ? ”

Then Faith arose, the rapture-eyed,
 In all her queenly might,
 To old prophetic height,
 And to the yearning soul replied:—

“ Not by the dark flood’s dreary flow
 Does Hope fold down her wings.
 There, where the Seraph sings,
 He soars with Art or Angelo.

“ A light that hath no earthly ray,
 And those immortal streams
 That flash along our dreams,
 Around him in full splendor play.”

We grope along the palace walls,
And sit in shadows lone,
Nor heed the blissful tone
That echoes through our Father's halls.

This sapphire cup o'erflows with wine,
That whoso drinks may see
Thy shore, Eternity,
Upheaving o'er the waves of Time.

B. F. P.

EDITOR'S COLLECTANEA.

Annals of the American Pulpit. By WILLIAM B. SPRAGUE, D. D. New York: Robert Carter & Brothers.—We have another instalment, in two rich and crowded octavo volumes, of the extensive historical work bearing the above title. It is a matter of just congratulation that the life and health of the laborious author and compiler have been spared by a gracious Providence for the continuation of his sacred enterprise. Whether as contributions to general history, as treasures of local tradition and memory, as pious repositories of personal affection, as illustrations of the honor and beauty and glory of Christ's Church, or as testimonies of the wonderful ways of God among men, these records of faithful, godly ministers have great value, and deserve great esteem. They take a high rank in the literature of the country. They exhibit the real growths and the vital powers of the nation from its beginning. They belong as much among the real "evidences of Christianity," as any direct argument or array of ancient proofs; for they reveal Christianity, in its actual embodiments and its practical conquests. They show that its divine energy is not a whit abated in these later days, but survives and acts with ever accumulating, everlasting strength. Here are the memorials, we might almost say the pictures, of two hundred and thirty-five of the eminent servants of the Most High, abundant in labors, called with the highest earthly vocation, winning souls to Christ, — many of them "poor, wise men," that delivered cities, — in their lifetime scat-

tered all over the land, and now all fallen asleep in Jesus to awake in a common resurrection, "shining as the stars for ever and ever," because they turned many to righteousness. Here are the materials of many sermons yet to be preached, the means of kindling and confirming much faith. It would seem as if the mere sight of these pages must move many young men to enter among this host of witnesses, and become partakers in the ministry of the same Gospel.

The list of writers who have contributed papers to these volumes is still longer, and represents a still wider range of interests, gifts, and employments. Here are the names of Professor Silliman, Professor Olmsted, Henry Clay, Martin Van Buren, Chief Justice Taney, W. H. Seward, Albert Barnes, Tayler Lewis, D. D. Barnard, and Drs. Bethune, Nott, Park, Potts, Beecher, Storrs, Spring, Adams, Cox, Kirk, Day, Skinner, Withington, Beman, and scores of others hardly less distinguished among the living, with many of the illustrious dead. Besides all these, we have an almost incredible amount of accurate and eloquent writing from the accomplished conductor of the work. May he be enabled to carry out his large and generous design, even to the end, realizing his best wishes in its completion, and seeing it everywhere received as a worthy tribute to the Head of the Church!

These two volumes are entirely devoted to the Presbyterian denomination, as the former two were to the Congregationalists. In those that are to follow, the clergy of other names will find their place.

Endeavors after the Christian Life. By REV. JAMES MARTINEAU. James Munroe & Co.—It is not at all singular that such discourses as these should come to a new edition, and be constantly in demand. With an intellect as remarkable for its penetration as for its breadth, with a rich and varied scholarship, with the reverential sentiments large and active, Mr. Martineau is rightly regarded as one of the foremost living pulpit-orators. Many of his trains of thought are original; all of them are fresh and vigorously pursued. He casts his ideas into forms of expression so vivid and so eloquent as to arrest the attention and command the admiration of all that will follow him. His religious philosophy is elevated and generous. His ethics are the purest and noblest. He uniformly

rises above every meagre, narrow, selfish interpretation of human duty, contemplating man and society in their loftiest relations, and calling manners, institutions, and souls to be judged by the standard of absolute Right. Even those who dissent from his theological system, and regret the association of his name with rationalistic modes of thought, are able to find a quickening spiritual influence in many of his sermons. The two volumes previously published under the same title are here united in one, of convenient form and handsome appearance.

The Annual of Scientific Discovery. By DAVID A. WELLS, A. M. Gould and Lincoln.—This publication has now become extensively known, not only among scientific men, but among practical machinists, inventors, and all who are concerned in the application of the principles of science to the arts of life. The materials are collected from a wide field of observation, and are arranged with care, according to their several departments. The editor contributes an account of the eleventh meeting of the American Association at Montreal. At a future day, this series of compact volumes will be diligently consulted by the historians who shall write of our times. A full knowledge of their contents would form quite an education in itself. Along with records of the most important discoveries and improvements in chemistry, astronomy, geology, zoölogy, botany, mineralogy, meteorology, geography, antiquities, mechanics, and natural philosophy, there is a list of recent scientific publications, and a classified list of patents, with obituaries of eminent scientific men.

Remarkable Women of Different Nations and Ages. John P. Jewett & Co.—The varied interests that attach to personal biography, to heroism, to romance, to religious enthusiasm, to empire, crime, tragedy, art, and war, are all combined in this entertaining volume. The work is not only complete in itself, but it is the beginning of a new enterprise which, in the hands of Mr. Jewett, will doubtless be highly successful,—namely, a Library of Biography, comprising contributions from English and American writers. Among the subjects here included is that of Beatrice Cenci, the treatment of which embraces all that is essential to the horrible story, and is to be put in honorable contrast with the disgusting narrative of Guerrazzi, lately given to the public through an American translation.

Voices from the Silent Land. By MRS. H. DWIGHT WILLIAMS. J. P. Jewett & Co.—Passages of prose and poetry, chiefly from the very best authors in our language, old and new, are here brought together in a book of consolation. Such collections are apt to be somewhat sentimental, and gain a welcome only because the moods of heavy sorrow are not critical. But the taste and judgment employed in the present instance will enable the book to bear almost any test that may be put upon it. Of about a hundred and fifty selections very few have not a high literary and spiritual character.

Lectures on Christian Doctrine. By REV. A. P. PEABODY, D.D. James Munroe & Co.—Perhaps there is no more favorable or just exposition of the form of belief known twenty years ago as Unitarianism than in these Lectures. That they exhibit the Unitarianism of our own day is more than can be said, partly because the name has become more indefinite with time. Nothing need be said of the ability or sincerity of the author. All that he does is done in a reverent spirit, with a strong mind, from excellent motives. His work has contributed much to remove prejudice and soften sectarian animosity. One can hardly be expected to speak of a book distinctively doctrinal without indicating whether he agrees with its conclusions. Yet it avails little to express mere assent or dissent, so long as reasons are not given. It is easy to say that our own statement of the Christian doctrines would be very different from these statements. It is equally true that it is an advantage to the Christian world to have a clear and competent declaration and defence of every prevalent form of theological opinion. This new edition includes a Lecture on the Authority of the Scriptures, not found in the editions hitherto published.

Seven Stormy Sundays. American Unitarian Association.—For each Sunday there is a special topic. Under this topic are arranged several congenial pieces from various authors, meditative, practical, devout. Sometimes there is a sermon printed; sometimes part of a sermon. The extracts are in prose and verse. The subjects are "The Rhododendrons," "The Sure Wall," "The Daily Bread," "Forgiveness," "The Children," "The Bible," "Pain." Some of the authors quoted are Tholuck, Bretschneider, Robertson, Coleridge, W. B. O. Peabody, Dr. Arnold, Keble, Schleiermacher, Alford, and

Milnes. The whole has a bright, attractive look, and, though it comes to hand too late for a very thorough examination, promises well.

The Pitts Street Chapel Lectures. J. P. Jewett & Co.—So much publicity has been given to the plan and the printing of these Lectures, that a very brief notice is all that is necessary here. Rev. S. H. Winkley, a Unitarian minister at large, obtained their delivery. The Methodist Episcopal, the Universalist, the Baptist, the Trinitarian Congregationalist, the Episcopal, and the Unitarian sects, and the Practical View of Religion, are all represented and defended by competent preachers. No one of them is quite competent, however, to speak for all his brethren. Probably those who agree in the main with each, would yet find some points of difference. The most thorough piece of work in the volume, as an historical and logical argument, appears to be that of Dr. Randall, who pleads for Episcopacy. The discourses are generally creditable to their several authors, and it is to be hoped that their collective presentation will promote extensively an earnest, unsectarian, evangelical Christianity.

The Roby Family: or, Battling with the World. Robert Carter and Brothers. Sold by Gould and Lincoln.—This is an interesting and pleasing story, leaving a good moral impression, and inculcating religious truth.

One Week at Amer, an American City of the Nineteenth Century. James Munroe & Co.—The attempt at versification here made does not strike us favorably.

Poems by Howard H. Caldwell. Whittemore, Niles, and Hall.—Here, handsomely printed and bound, are just as many pleasant poetical pieces as there are hours in the day. Both the text and the notes discover classical culture and good reading. The versification is smooth; the style of expression is at once natural and scholarly; and the sentiment is uniformly pure.

History of the Cross of Christ. By REV. WILLIAM R. ALGER. American Unitarian Association.—An interesting sketch of the uses

and meanings of the Cross before it was hallowed by Christian associations, and also a beautiful and touching, but not always complete, analysis of the spiritual power and the symbolic history of the Cross

"On which the Prince of Glory died."

T.

Doubts concerning the Battle of Bunker's Hill. By CHARLES HUDSON. James Munroe & Co.—A pleasant application of the *reductio ad absurdum* to the common arguments of that "rational unbelief," which refuses to believe the Gospels because their records contain much that is contrary to the experience of the world, and because their writers sometimes differ in their ways of narrating events. Mr. Hudson applies these sceptical principles to the battle of Bunker's Hill, and succeeds, on these premises, in showing the improbability that such a battle ever took place. The object and method are similar to those of Whately's "Historic Doubts relative to Napoleon Buonaparte."

T.

The American Educational Year-Book. 1858. Boston: James Robinson & Co.—An abstract of the educational statistics of the United States, especially of New England; valuable to all teachers and school committees as a sort of literary and scientific directory.

T.

The Jewish War of FLAVIUS JOSEPHUS. Traill's translation. Edited, with Notes, by ISAAC TAYLOR. John P. Jewett & Co.—The writings of Josephus have a fourfold interest;—from the nature of his themes, for, as De Quincey says, we are compelled to rely upon him for the most affecting section of ancient history; from his pure, vigorous, and graphic style, which won for him from St. Jerome the name of the Greek Livy; from the incidental confirmation they bring to the historical accuracy of the New Testament, and the aid they afford for its interpretation; and from his personal character as a man of the world with infinite tact and no principle. This edition embraces only a faithful and elegant translation of the *Jewish War*, "the most important, and the most entertaining, of the writings of Josephus." We recommend this edition as far superior to the common one of Whiston, of whom De Quincey says, but with his usual extravagance, "he was a poor Grecian, and, what is worse, he knew very little about English."

T.

The Land of Promise. By HORATIUS BONAR, D. D. Robert Carter and Brothers.—A Scriptural, but also a sentimental, pedantic account of "a Spring Journey from Beersheba to Sidon." Palestine will soon lose its associations of tenderness and beauty, if every traveller who has seen Jerusalem pours out his notes and moral reflections upon the Holy Land. It is to be hoped that the passengers in the Ericsson, who are so soon to spend ten days in Palestine, may have the grace to be silent about what they see and feel. T.

PAMPHLETS.

Two Pamphlets, by Rev. Edmund Kell, have been received from the press of Whitfield, London. The first is a Sermon which has deservedly passed through four editions, boldly rebuking the English policy in India, calling for the application of the principles of patriotism, justice, and Christianity to British affairs in the East, and fervently illustrating the position that there is "no greatness in persisting in wrong." The other is a spirited defence of this Sermon against an anonymous reviewer.—A "Twenty-Fifth Anniversary Sermon," preached in Uxbridge by Rev. Samuel Clark, sketches the incidents of his long ministry, sets forth clearly an outline of the religious views he has presented, and affectionately commends his flock and himself to the God of the shepherd and the sheep for the future.—The "Eighth Annual Report of the Association for the Relief of Aged and Indigent Females," and the "Fifty-fifth Annual Report of the Massachusetts Baptist Convention," are both acknowledged.

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